



GODS AR-  
ROW AGAINST  
ATHEISTS.

*By Henry Smith.*



AT LONDON

Imprinted by F.K. for Thomas Pawier, and are  
to be sold at his shop entring into  
the Exchange. 1604.





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A TABLE OF SVCH  
CHAPTERS AS ARE HAND-  
led in this Booke following.

*I*N the first Chapter, is contained the absurditie of Atheisme and Irreligion, with the confutation thereof.

*In the second and third Chapters, the Christian Religion is approoued to be the onely true Religion, against the Gentiles and all the Infidels in the world.*

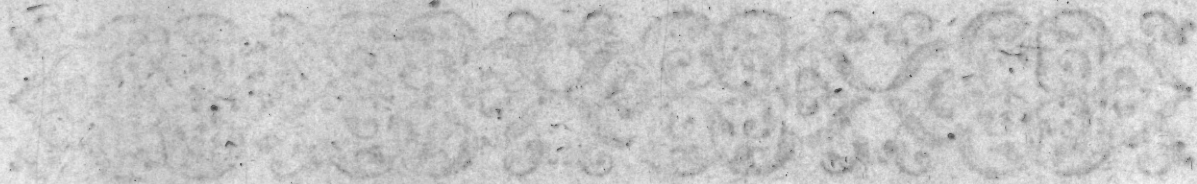
*In the fourth Chapter, the Religion of Mahomet is confuted.*

*In the fifth Chapter, the Church of Rome is disprooued to be the true Church of God.*

*In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approoued to be the onely true Church of God.*







# A TABLE OF

CHAPTERS AS ARRANGED

IN THIS BOOK

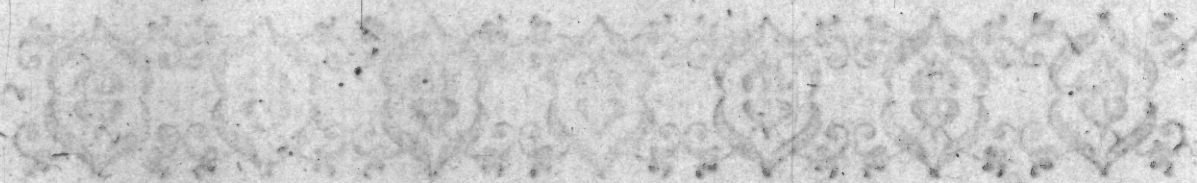
In the first Chapter, a general account is given of the  
nature and design of the work.

In the second and third Chapters, the Christian's duty  
is explained as to the inward part of religion, and the  
manner of his preparation to the sacraments.

In the fourth Chapter, the Religion of Man is con-  
sidered.

In the fifth Chapter, the Church of Christ is explained in  
its nature and constitution.

In the sixth Chapter, the Christian's duty is explained as to  
the outward part of religion, and the manner of his  
participation in the sacraments.







# GODS ARROW A- GAINST ATHEISME, AND IRRELIGION.

## CHAP. I.

*That there is a God: and that he ought  
to be worshipped.*



Theisme and Irreligion was euer odious  
euen among the Heathen themselues:  
insomuch as that *Protagoras* for that  
hee doubted whether there were any  
God or no, was by the Athenians ba-  
nished out of their Countrey. *Diagoras*  
was such a notorious Infidell that hee

1. Arg.  
Consent of  
the Heathē,  
and confes-  
sion of all  
Nations.

held there was no God; him and all such like Atheists the  
very Heathens haue abhorred and detested, as being more  
like rude beasts than reasonable men: For *Cicero* the Hea-  
then Philosopher doth condemne the al, and further saith,  
that *there was neuer any Nation so sauage, or people so bar-  
barous, but alwaies confessed there was a God: whereunto*  
they were led euen by the light of nature, and naturall in-  
stinct. For the very same is confirmed by the common vse  
of all Heathens, in lifting vp their eyes and hands to hea-  
uen, in any sudden distresse that commeth vpon them. Yea,  
by experience of all ages it hath been proued that Atheists  
themselues, that is, such as in their health and prosperitie  
for more libertie of sinning, would striue against the being  
of a God, when they came to die or fall into any great mi-  
serie,

*Cicero lib. de  
natura.*

2. Arg.  
Instinct of  
Nature.  
*Tertul. in  
Apolog.*



Seneca lib. 1  
de ira.

3. Arg.  
Confession  
and expe-  
rience of  
Atheists  
themselves.

Sueton. in  
Calig. l. 51.  
Dion in Ca-  
lignula.

serie, they of all other would shew themselves most feare-  
full of this God, as *Seneca* himselfe declareth: Inasmuch  
as *Zeno* the Philosopher was wont to say, that it seemed to  
him a more substantiall prooffe of this matter, to heare an  
Atheist at his dying day, preach God, (*when hee asked God  
and all the world forgiuenes*) than to heare all the Philoso-  
phers in the world dispute the point: For that at this in-  
stant of death and miserie, it is like that such doe speake in  
earnest and sobrietie of spirit, who before in their wanton-  
nes impugned God. It is remembred of *Caius Caligula*,  
(that wicked and incestuous Emperour) that hee was a no-  
table scorner and contemner of God, and made no recko-  
ning of any other to bee God but himselfe; yet this abo-  
minable and wicked Atheist, as God left him not unpuni-  
shed (for by his iust iudgement hee was slaine by some of  
his owne officers) so whilest he liued he was wont (as the  
Historiographers report of him) at the terrible thundring  
and lightning, not onely to couer his head, but also to get  
himselfe vnder his bed, and there to hide himselfe for feare.  
Whence, I pray you, came this feare vpon him; but that  
his owne conscience did tell him (howsoeuer in words per-  
chance hee would not affirme so much) that there was a  
God in heauen, able to quaille and cast downe his pride  
and all the Emperors of the world if he listed, whose thun-  
derbolts were so terrible, as that iustly by his own example  
he shewed, he was to be feared of all the world? And here-  
of it is that some say, that God is called *Deus*, of the Greek  
word *Theos*, which signifieth feare, because the feare of  
him is planted and ingrafted in the very natures and con-  
science of all reasonable creatures, yea euen in the consci-  
ence of the greatest contemners, and rankest Atheists of  
the world: who, say what they list, and doe what they list,  
yet shall they neuer bee able to roote out this impression:  
namely, that there is a God, whose feare is engrauen in the  
hearts of all men. And whence I pray you commeth shame  
in men after an offence committed? Or why should men  
(by naturall instinct) put a difference betweene vertue and  
vice,

4. Arg.



vice, good and euill, if there were not a God, who because he loueth the one, and hateth the other, hath written that difference in euery mans heart? Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to conuince him (whosoever he be) that there is a God which is to be feared, which hateth iniquitie and wicked waies, and which in time of trouble and deepe distresse is to bee sought vnto for refuge and reliefe, as the acts of the very Heathen themselues doe plainly demonstrate.

Difference  
and con-  
science of  
good and  
euill.

2 Moreouer, as God is to be felt sensibly in euery mans conscience, so is hee to be seene visibly (if I may so speake) in the creation of the world, and of all things therein contained: for that this world had a beginning, as all the excellent Philosophers that euer were haue agreed, except *Aristotle* for a time, who held a fancie, that this world had no beginning, but was from all eternitie: but at last in his old age, he confessed and held, the contrarie in his booke *De mundo*, which hee wrote to King *Alexander*, (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophie.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you say it made it selfe, it is absurd, for how could it make it selfe before it selfe was, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may be confessed by force of this argumēt (which is plainly demonstratiue) that a greater & more excellent thing than is the whole world put together, yea, that something which was before heauen and earth were made, was and must needs be the maker and framer of this world, and this can be nothing else but God the Creator of all things, who was before all his

5. Arg.  
The crea-  
tion of the  
world.

Vide Plu-  
tarch. de pla-  
cit. philos.

Aristot. lib. 8  
Aristot. lib.  
de mundo, &  
vide Plotin.  
lib. de mun-  
do.

Iustin. in A-  
polog.



Rom. I. 20.

Act. 17. 2. 9.

6. Arg.

*Creatures*, and is termed in the sacred writings *Alpha* and *Omega*, the first and the last: For that he onely was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being *the Primus Motor*, and the onely *Almightie Creator of all things*: So true is it which *Paul* the Apostle doth testifie, when he saith, *that the inuifible things of God* (that is, *his eternall power and diuine Essence*) are perfectly seene in the creation of the world, being perceived by his *Workes* which he hath made. If therefore men would but cast vp their eyes to heauen, and from thence looke downe againe vpon the earth, and so behold the excellent beautie and building of this world, they cannot be so sortish or dull conceited, but they must know there was and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him: so that if wee should draw our eyes from the beholding of the great world, and consider but *Man*: (who for his beautie and excellencie is called in Greeke *Microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, *the Father and Creator of vs*. So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith, that *Eius progenies sumus*; We are the issue or offspring of God. And as true it is, which hee further saith in that place, that *in him wee liue, moue, and haue our being*. And therefore wee owe all dutifull obedience and subiection vnto him, which dutie and nature commaunds vs to performe, in regard of our Creation. For the sonne honoureth his father by naturall dutie, and all men are naturallie carried to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they bee extreame vnthankfull and dissolute.

3 Not onely the Creation of the world, and of al things therein contained, doth proclaime that there is a God, who

is



*Gods Arrow against Atheists.*

is to be honoured for his infinite extended authoritie and almighty power (for he made all things of nothing, onely he spake the word and they were created) but his daily blessings and benefits sent downe vpon the earth, do shew also *there is a God* (which is prouident and hath care of men, and therefore of men to be praised, thanked, and glorified for euer.) For true it is which Saint *Paul* saith in this behalfe, that *God left not himselfe without witness, when he bestowed benefits from heauen, giuing vnto vs raine and seasonable weather, and filling our hearts with meate and gladnes.* By meanes of these and all other his blessings, men might, and still may daily be induced not only to beleue that there is a God from whom they receive al these, but also to acknowledge and attribute all praise and thankes giuing vnto him, as to their first principal and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it bee but reasonable men should much more knowe God, not onely their first founder and Creator, but their daily feeder, preseruer, keeper, and vpholder? For so oft as they thinke vpon these things, and see and haue them, they cannot choose but be put in mind of God the sender and Author of them all, and be moued with a gratefull minde towards him. And hereof is it that he is called *Deus, à dando, Of giuing*: And in english we call God, *quasi good*, because he is onely and perfectly good of himselfe alone, and the giuer of all goodnes, and of all good gifts and blessings vnto others, from whom as from the fountaine all benefits whatsoever doe come, descend, flow and be deriued vnto them.

4 I might heere shewe how God is also knowen to the world by his iudgments vpon wicked and vnrighteous people, whom diuers times hee maketh visible examples of his seueritie and iustice (if men did well consider them): for hereby also hath God ministred himselfe, as *Paul* the Apostle teacheth. These premises I trust may suffice, (if there were no more to bee said): for by them we may easily see and prooue, that there is a God which created the world,

The mercies and blessings of God.

*Heb. 11.2.*

*Gen. 1.*

*Act. 14. 17.*

*Mat. 19. 17.*

*Iam. 1. 17.*

*Rom. 1. 8. 19*

7. Arg.

The iudgements of God.



Psal. 14. 1.

world, and all things therein; which preserueth and vp-  
 holdeth the same with his mighty puissance, supporteth  
 the earth, and all the creatures thereof with his prouidence  
 and helping hand. Yea, beside the heauens and the earth,  
 which are the worke of his hands, euery mans owne con-  
 science doth plentifully teach (as I said before) *that there is  
 a God which is to be feared.* For howsoeuer many a man that  
 hath spent his life in a wicked way, and most damnable  
 course, could wish in his heart there were no God, because  
 hee seeth God no otherwise than in his vengeance: yea,  
 howsoeuer many a wicked person doth sooth himselfe in  
 his wickednes, and flatteringly say vnto himselfe (like the  
 foole in the Psalmes) *There is no God:* yet at other times his  
 owne conscience will so prouoke him, and enforce this  
 matter (*that there is a God*) *that with the horror and dread of  
 him,* it will make him quake, feare and tremble: for the  
 feare of him is so deeply printed in the natures of al men,  
 as that it is impossible to shake it off. And (which is more)  
 a kind of deuotion to worship him, being the Creator and  
 preseruer of men, and of al things els, and the prouident fa-  
 ther of all, is planted and inseparably fixed in the hearts of  
 all men: though all men of all nations know not how to  
 worship him aright, and in such sort as he requireth. This  
 is manifest by the examples of all nations and people in  
 the world, who al haue some one kind of religion or other,  
 though all finde not the right religion. All bee deuoted to  
 the worship of God, howsoeuer all doe not finde out the  
 true God, nor his right name of worshippe, but worshippe  
 him according to the deuices of their owne braine. Con-  
 sidering then that there is no Nation vnder the sunne so  
 barbarous (nor euer was) but aymed at the worshippe of  
 God, and either worshipped him, or some thing else in  
 his place: it appeareth to bee a most vaine and foolish  
 conceit which Atheists sometimes vtter; namely, *that reli-  
 gion is nothing els* but a matter of policie, or a politicke de-  
 uise of humane Inuention; For it is euident that a religious  
 affection to worship God is naturally sealed (and euer was)  
 in



in the harts of all men: And the conscience of euery man, euen of the greatest scorner and contemner of God, which sometimes trembleth before his iudgment seate, doth abundantly testifie that a religious deuotion of feare toward God is bred and borne with euery man, and therefore it cannot be any policie of humane Inuention: in as much as if there were no lawes of men, yet this religious affection to worshipping God, and the feare of him, would and doth remaine written by the finger of God, in the harts and consciences of all men liuing, how rude, sauage or barbarous soeuer they be. What law of men, I pray, was there, to make *Caligula* the Emperour when hee heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to runne vnder his bed and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, and at the like tempest, to doe the like? Or what made the heathē in any dangerous or sudden distresse to lift vp their eyes or hands to heauen, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth enforce this attempt. But it is a naturall instinct of the *Feare of God* (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens harts euen from their Natiuitie, which doth make him to feare, & cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a Religious disposition to worship the same God, is not enforced by lawes of men, but naturally sowne in the hearts of all men*, though all finde not out nor obserue the right religion. Let vs therefore now seek and search out which is *the true Religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For al nations and people haue a kinde of religion (as I said before) but all haue not the true and right religion.



## CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith onely God is pleased.



In ancient times al the world was diuided and distinguished into Iewes, and Gentiles; and this distinction doth and may still remaine among vs: If therefore I can proue the truth of this our Christian Religion against both Iewes, and Gentiles: I shall then prooue it against all the world. In this Chapter I wil first proue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they will easily grant our Religion to be the true Religion, if we can proue *Iesus Christ* (whom we belceue) to be *that Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of God. And this we are sure may easily be proued, and therefore in vaine do the Iewes looke for any other *Messias* than *he that is alreadie come*, namely *Iesus Christ our Mediatour, Saviour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if wee beleene in him) he will not be offended with vs, but be reconciled to vs and save vs.* Whatsoeuer was foretold to belong vnto their *Messias*, is fully performed and perfectly accomplished in our *Iesus Christ*, and in no other: And therefore our *Iesus* was, and is the true *Messias* and no other. Let vs herein consider the markes of the *Messias* whereby he might be knowne. And so shall wee see that our *Saviour Iesus Christ* is the onely true *Messias* and none but he.

Christian religion prooued to be the true religion against the Iewes: because Christ is the Messiah.

Christ the true Messiah. The generall and maine argument.

*Psal.* 118. 22  
*Esai.* 6.  
*Deut.* 28.  
*Esai.* 65.  
*Esai.* 53.  
*Dan.* 9.

I One marke for vs to know the *Messias* by, is that when he came, he should not be knowne or acknowledged to be the *Messias*, but should be reiected and refused of the Iewish Nation, to the end he might be put to death amongst them, according to the foreappointment and determinate



terminate counsell of God: for had they receiued him for the *Messias*, they would neuer haue vsed him so shamefully as they did, neither should hee then haue bin slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that hee should bee refused for the *Messias* of the Iewish Nation, and of the chiefeft rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore as if the Iewish Nation had receiued our Iesus for the *Messias*, it had bin an vndoubted argument that he had not bin the right *Messias*; so on the other side because they did refuse him, it is a very strong perswasion to vs that he was and is the very true *Messias* indeede. In vaine therefore it is if any doe looke for such a *Messias* as should be wholly receiued of the Iewish Nation, for none such was promised, yea it was fortolde (contrariwise) that he should be refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

The first  
proofe that  
Christ was  
the Mes-  
siah.

2 It was foretold of the *Messias* that he should be borne of a Virgin, Esay. 7. 14. That the place of his birth should bee Bethlem, Mich. 5. 1. That at his birth all the Infants round about Bethlem should be slaine for his sake, Jer. 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts vnto him, Psal. 71. 10. That hee should bee presented in the temple of Ierusalem for the greater glory of that second temple. Mal. 3. 1. That he should flie into Egypt and be recalled thence againe. Ose. 11. 2. That a starre should appeare at his birth to notify his comming into the world. Num. 24. That *Iohn Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, Luk. 1. 17. Mat. 11. 10, 14.) should be the messenger to goe before him, and to prepare the waie and to crie in the desert. Mal. 3. 1. Mal. 4. 1. Esa. 40. 3. After this: that he should begin his owne preaching with al humilitie, quietnes, and clemency of spirit. Esay. 42. 2. That he should

1 Many o-  
2 ther par-  
3 ticular  
proofes.

4

5

6

7

8

9

be



10 be poore, abiect, and of no reputation in this world. Esa.  
 11 53. Dan. 9. Zacha. 9. Ier. 14. That he should doe strange mi-  
 12 racles, and heale all diseases. Esay. 61. 1. That he should die  
 13 and be slaine for the sinnes of his people. Dan. 9. Esay. 53.  
 14 That he should be betrayed by one that put his hande in  
 15 the dish with him, which was his owne Disciple. Psa. 40.  
 16 ver. 14. 54. & Psa. 18. vers. 8. That he should be solde for thir-  
 17 tie peeces of siluer. Zacha. 11. ver. 12. That with those thir-  
 18 tie peeces there should be bought afterwards, a field of  
 19 potsheards. Ier. 30. That he should ride into Ierusalem vp-  
 20 on an Asse before his passion. Zacha. 9. 9. That the Iewes  
 21 should beate and buffet his face, and defile the same with  
 22 spitting vpon it. Esa. 50. 6. That they should whip his bodie  
 23 before they put him to death. Esa. 53. 2. Psal. 37. 18. That  
 24 they should put him to death among theeues and malefac-  
 tors. Esay. 53. 12. That they should giue him Vineger to  
 drinke, diuide his apparrell, and cast lots for his vpper gar-  
 ment. Psal. 68. 22. & Psal. 22. 11. That the manner of his  
 death should be crucifixion, that is, nailing of his hands  
 and his feete vnto the crosse. Psal. 22. 16. Zacha. 12. That his  
 side should be pearced, and that they should looke vpon  
 him when they had so pearced him. Zacha. 12. That he  
 should rise againe from death the third day. Psal. 16. 10.  
 Oie. 6. 3. That hee should ascend into Heauen and sit at  
 the right hand of his Father (in glorie and royaltie, and  
 like a conquering potentate ouerruling all.) Psal. 110. 1. 2.  
 All these things, and whatsoeuer else belonging to the  
*Messias* are found perfectly fulfilled in Iesus Christ, and in  
 no other. And therefore he alone and no other is the true  
*Messias*.

3 Hitherto haue I spoken of such circumstances and ac-  
 cidents, as did belong vnto the *Messias*, concerning his in-  
 carnation, birth, life, death, buriall, resurrection, and ascen-  
 sion into heauen, and there sitting at the right hand of his  
 Father: and also of his reiection by the Iewes and Iewish  
 Nation: which things albeit they be very wonderfull and  
 sufficient to establish any mans beleefe in Christ Iesus our  
 Lord,



Lord, in whom onely they are found faithfull: yet if wee shall consider withall, *the time of the Messias his appearing*, and when he should come into the world, our faith will be so much the more confirmed towards him.

*Daniel* the Prophet of God (who liued in the time of *Dan. 2. 39.* the first Monarchie) foretold that there should bee three 44. Monarchies more, and the last of these foure Monarchies greatest of all: And that in the daies of this fourth and last Monarchy (which was the Romane Monarchy or Empire:) The eternall King or *Messias* should come and build vp Gods kingdome throughout all the world, And this happened accordingly, for Iesus came and was borne in the fourth Monarchie, which was the Romane) namely in the daies of *Augustus* the Romane Emperour. But yet let vs goe more strictly to the matter.

Another argument from the time of Christs comming.

The Temple of Ierusalem (as all men know) was builded twice: first by King *Salomon* which lasted about 440 yeeres, and then was destroyed by *Nebuchadnezzar* King of Babylon: wherefore about 70. yeeres after it was builded again by *Zorobabel*, who reduced the Iewes from their Captiuitie. But this second Temple for pompe and riches of the materiall building was nothing like vnto the first, (which the old men in the booke of *Esdra*s doe testifie by their weeping, when they saw this second and remembred the first) (and which *Aggeus* the Prophet doth expressely testifie). And yet saith God by his Prophet *Aggeus* in the same place, that after a while, the *Desired of all Nations* shall come, and then should that second house or Temple be filled with glorie, and that greater should be the glorie of this last house, than of the first: Which prophecie was fulfilled by the comming of our Sauour Iesus Christ into this second Temple, which being personally done, was farre greater dignitie and more glorie thereunto, than any dignitie whatsoever was found in the first Temple builded by *Salomon*. It is therefore manifest that the *Desired of all Nations*, that is, *the Messias* should come whilest the second Temple stood. And so doth *Daniel* also shew that the se- *Dan. 9. 26.* cond

*1. Esd. 3.*

*Agge. 2. 4.*

*Agge. 2. 5.*

*6. 7. 8. 9. 10.*



1st. 3. 1.

cond Temple (after the rebuilding thereof) should not be destroyed vntill the *Messias* were first come and slaine. And *Malachy* the Prophet doth also most plainly testifie that *he should come* during the second Temple. And so indeede he did: for *Christ Iesus* came into the world during that second Temple, and did himselfe likewise foretell the destruction thereof, ere that generation passed, which came to passe accordingly: for it was destroyed about 46. yeeres after the ascension of our Sauour into heauen, by *Titus*, sonne to *Vespasian* the Romane Emperour. Most vainely therefore doe the Iewes or any other expect for a *Messias* to come, after the destruction of that second Temple.

Gen. 49.

Let vs yet moreouer consider the prophecie of old *Iacob* concerning the particular time of the *Messias* his appearing. *Come hither my children* (saith he) *that I may tell you the things that are to happen in the latter daies, &c.* *The scepter shall not depart from Iudah vntill Shilo come, which is the expectation of the Gentiles.* By *Shilo* is meant the *Messias* (as both Iewes and Christians expound it.) This prophecie so long foretold, was performed at the birth of *Iesus Christ*, in the daies of *Herode* King of Iewrie. For from the time that the scepter was giuen to King *Dauid* (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained alwaies in it vntill the daies of King *Herode*; in whose time, and not vntill whose time all gouernment was taken away, and cleane departed from the Tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herode* was the *Messias* to bee borne, and neither before nor after his time. That the scepter or gouernment was not cleane taken away or departed from the house of *Iudah*, (after it was once settled in it in the person of King *Dauid*) euen till the daies of *Herode* the King, is euident: for from *Dauid* (who was the first King of that Tribe) vnto *Zedechias* that died in the Captiuitie of Babylon, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captiuitie in Babylon (which was seuentie yeeres) the Iewes were  
alwaies



alwaies permitted to chuse vnto themselues a gouernour of the house of *Iudah* (whom they called *Reschgaluta*.) And after their deliuerie from Babylon, *Zorobabel* was their gouernour of the same Tribe, and so others after him vntill you come to the *Maccabees*, who were both gouernours and Priests, for that they were by the mothers side of the Tribe of *Iudah*, and by the fathers side of the Tribe of *Lewi*, (as *Rabbi Kimhi* affirmeth) and so from these men downe to *Hircanus* King of Iewrie, who was the last King which was lineally descended of the house of *Dauid*, and of the Tribe of *Iudah*.

*Sanhed.ca.*  
*Dinei Man-*  
*month.*  
*Rab. Moses*  
*AEgypt.in*  
*praefat.*  
*Maimonim.*  
*Esd.lib.1.*  
*cap.1.2.3.*  
*Mac.lib.1.*  
*cap.2.3.*  
*Rab.Kimhi*  
*com.in Agg.*  
*Ioseph.lib.*  
*13. & 14.*  
*Antiq.*

For after *Hircanus* came the afore-named *Herode*, a meere stranger, whose father (as *Iosephus* (who well knew) reporteth) was called *Antipater*, and came out of *Idumaea*: he came into acquaintance and fauour with the Romanes, partly by his said fathers meanes (who was (as *Iosephus* saith) a well monied man, industrious, and factious) and partlie by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities: by which commendations hee came at length to marrie the daughter of *Hircanus* aforesaid King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernour and ruler of the prouince and land of Galilee vnder him. But *Hircanus* afterwards in a battaile against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

*Herode* then tooke his iourney to Rome, and there he obtained to be created King of Iewrie, without any title or interest in the world: for that not onely his father in law *Hircanus* was then liuing in Parthia, but also his younger brother *Aristobulus* and three of his sonnes, (viz. *Antigonus*, *Alexander*, and *Aristobulus*) with diuers others of the blood Royall in Iewrie were aliue also.

*Herode* then hauing procured by this meanes to be King of Iewrie, procured first to haue in his hands the King *Hircanus*, and so put him to death. Hee brought also to the

*Ioseph.lib.*  
*15. Antiq.*



Philo lib. de  
temp.

same end his yonger brother *Aristobulus* and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was king *Hircanus* daughter, as also *Alexandra* her mother, and soone after two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the blood royall of *Iudah*: and a little after that againe, he put to death his third sonne named *Antipater*. He caused also to be slaine fortie of the chiefeest Noble men of the Tribe of *Iudah*. And as *Philo* the Iew (who liued at the same time with him) writeth, *He put to death all the Sanhedrin*, that is, the twentie seuen Senators or Elders of the Tribe of *Iudah* that ruled the people. Hee killed the chiefe of the sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of *Iudah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a petigree for him and his line, as though he had descended from the ancient Kings of *Iudah*. He translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed, and mangled the house of *Iudah*, in such sort, as no one iot of government or principalitie remained therein. Now then in the daies of this King *Herode*, and not till then, was the Scepter, that is, the gouernement departed from *Iudah*, and therefore then, and not till then was the *Messias* to appeare according to that prophecie of *Iacob*, and so it came to passe accordingly: for Christ Iesus the very true and vndoubted *Messias* was then borne, viz. in the time of *Herode* King of Iewrie. In vaine therefore doe the Iewes or any other looke for any other *Messias* to come after the daies of that *Herode*, in whose time (and not before) was the Scepter and all principalitie and gouernment departed vtterly from the house of *Iudah*, and therefore in his time, and neither before nor after was the *Messias* to appeare and come according to *Iacobs* prophecie.

*Daniel* the Prophet yet goeth neerer to worke, and foresheweth euen the very day and time of the day when the *Messias* should bee slaine for the sinnes of his people: for



for in the first yeere of *Darius* sonne of *Ahasuerus* king of the Medes, about the time of the euening oblation hee prayed to his God for the people and their deliuerance, inasmuch, as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Jeremie*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commaundement came foorth for the returne of the people from their captiuitie, and to build againe Ierusalem; and sheweth likewise that as the people had now been in the captiuitie of Babylon seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednesse, seale vp sinnes, blot out iniquitie, and bring in euerlasting righteousness, and bee a deliuerer not onely from the outward but from the spirituall Babylon, and helish Egypt.

The words of the Angell bee these following: *At the very bginning of thy Supplications, the commaundement came* Dan. 9. *foorth: and I am come to shew thee, for thou art greatly beloved: therefore understand the matter and consider the vision. Seuentie weekes are determined over thy people, and over thy holie Citie to finish Wickednesse, and to seale vp sinnes, and to blot out iniquitie, and to bring in euerlasting righteousness, to seale vp vision and Prophecie, and to annoynt the HOLY OF HOLIES, or the MOST HOLIE. Know therefore and understand, that from the going foorth of the commaundement to bring againe the people, and to build Ierusalem vnto MESSIAH THE PRINCE, there shall be seuen weeks and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH bee slaine, and not for himselfe, &c. Hee shall confirme the conenant with many for one weeke, and in the midst of the weeke hee shall cause the Sacrifice*



Exposition  
of Daniels  
prophecie.

Dan. 10. 2.

Leuit. 25. 8.

Eccl. 23.

Eccl. alibi po-  
sta.

and the Oblation to cease. For the better vnderstanding of which words, it must bee remembred, that this word *Hebdomada*, signifying a weeke, or seuen, is sometimes taken for a weeke of daies, that is, seuen daies, and then is it called *Hebdomada dierum*, a weeke of daies, as in this prophecie of *Daniel* he saith of himselfe, *that he did mourne three Weekes of daies*: But at other times it signifieth the space of seuen yeeres, and then is it called *Hebdomada annorum*, a weeke of yeeres, as in *Leuit. 25. 8.* where it is said, *Thou shalt number vnto thee seuen weekes of yeeres*, that is, *seuen times seuen yeeres*, which make *fourtie and nine yeeres*.

Now it is most certaine that these seuentie weekes are to bee vnderstood weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the bookes of *Esdra*s it is manifest that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall foure hundred and ninetie yeeres: within which time the *Messias* should bee slaine: for from the going foorth of the commaundement to bring the people backe againe, and to build Ierusalem, (which commaundement went foorth at the beginning of his supplications, which were the first yeere of *Darius*, as the Text sheweth) vnto the time that *Messiah* the Prince was annoynted to preach the kingdome of God (which was after his baptisme when he began to bee about thirtie yeeres of age) there must be seuen weekes, and threescore and two weekes, that is, fourtie and nine weekes, which make foure hundred fourescore and three yeeres: which number of yeeres being rightlie accounted from that time of *Darius*, wherein the commaundement went foorth, are fullie accomplished in the fifteenth yeere of *Tiberius Caesar*, at which time Christ Iesus was baptized and annoynted by the Spirit of GOD, descending downe vpon him in the forme



forme of a Doue, a voyce also being heard from heauen, saying: *This is my welbeloued sonne in Whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuentie, in the midst of which weeke the *Messiah* should be slaine, which came to passe accordingly: for in the midst of that weeke, that is, about three yeeres and a halfe after Christs baptisme, Christ Iesus the true *Messias* was put to death, and died for our sinnes, which was in the eighteenth yeere of *Tyberius Caesar*. In vaine therefore doe the Iewes or any other looke for another *Messias* to come after the daies of that *Tyberius Caesar* the Romane Emperour.

4 The Scriptures doe shewe that the *Messias* should come of the seede of *Dauid*, according to the words of God, *I haue sworne to Dauid my seruant, I will prepare thy seed for euer, and will build vp thy seate to all generations.* Which cannot be applied to King *Salomon* his sonne (as the latter Iewes applic it:) for these words, that his kingdome shall stand for euer, and for all eternitie, cannot be verified in *Salomon*, whose earthly kingdome was rent and torne in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they be vnderstood of any terrestriall King, but they must needs be vnderstood of an eternall King, which should come of *Dauids* seede. The promise then made to *Dauid* for Christ to come of his seede, is againe repeated after his death by many Prophets, and confirmed by God, as in *Ieremie*, where God vseth these words: *Behold, the daies come on, that I will raise vp to Dauid a iust seede, and he shall raise a King, and shall be wise, and shall doe iudgement and iustice vpon earth, and in his daies shall Iuda be saued, and Israel shall dwell confidently, and this is the name that men shall call him, Our iust God.* All this was spoken of *Dauid* aboue foure hundred yeeres after *Dauid* was dead, which prooueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other tem-

*Psal 88.*

*2. King. 7.*

*1. Chro. 22.*

*Ier. 23. 6.*

*Ecc. 33.*

*16.*



Exech. 34. 3.  
Ec.

porall King of *Dauids* line, but for Christ, who was particularly called the sonne of *Dauid*, for that *Dauid* was the first King of the Tribe of *Iudah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Jeremie* did) the *Messias* is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will saue my flock, neither shall they any longer be left to the spoyle, I will set ouer them a shepherd, and he shall feede them, euen Dauid my seruant, he shall feede them, and he shall be their shepherd, and I will be their God, and my seruant Dauid shall be their Prince.* In which words not onely wee that are Christians, but the latter Iewes also themselues doe confesse in the *Thalmud*, that their *Messias* is called *Dauid*, for that hee was to descend of his seede.

Luk. 3.  
Matth. 1.

Now then let vs see whether Iesus Christ our Lord did come of the seede of *Dauid*, as was foretold the *Messias* should. It is plaine that he did, for neuer any man doubted or denied but that Iesus was directly of the tribe of *Iudah*, and descended lineally by his mother of the onely house of *Dauid* (as was foretold hee should) which is confirmed most cleerely by the two genealogies and petigrees set downe by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* to *Ioseph*, that was of the same tribe and kinned with her: for according to the law of the Iewes, they vsed to marrie in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the lineage and stocke of *Marie*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luk. 2. 1. 2.  
3. 4. 5.

Secondly, it is confirmed by their repaying vnto *Bethleem* (when commaundement was giuen by *Augustus Caesar*, that euery one should repayre to the head Citie of their Tribe and familie, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *Dauid*, in as much as *Bethleem*

was



was the proper Citie onely of them that were of the house and linage of *Dauid*, for that King *Dauid* was borne therein.

Thirdly, it may appeare by this, for that the Iewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleaged against him that he was not of the house of *Iuda*, nor of the house of *Dauid*, which they would neuer haue omitted if they might haue done it with any colour, for such a speech (if it could truly haue been spoken) would easily haue conuincd our Iesus not to bee the true *Messias*. But it appeared they neuer doubted of this. Yea I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that Iesus of Nazareth crucified was of the blood royall, from *Zorobabel* of the house of *Dauid*. Wherewith agreeth that saying of *Paul* the Apostle, where hee testifieth thus: *Iesus Christ was borne of the seede of Dauid according vnto the flesh, though he were also the Sonne of God in power, according to the spirit of sanctification.*

*Thal. tract.  
Sanh. cap.  
Higmar.*

*Rom. 1. 3. 4.*

5 That the mother of Iesus was a Virgin, is plentifully testified by the Euangelists, and that so the *Messias* mother should bee, the scripture of the Iewes doe sufficiently shew. For in *Esay. 7. 14.* it is tolde as a strange thing to king *Achas* (and so it is indeede) that a virgin should conceiue and bring foorth a sonne, and they should call his name *Emanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbins doe affirme) for that is no strange or new thing, but common and ordinarie for yong women to conceiue and beare children: wherefore the Septuagints doe rightlie translate the worde *Parthenos*, which properly and fully signifieth a Virgin, and so did also the elder Iewes vnderstand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Iewes) vpon these words of the Psalme: *Truth shall bud foorth of the earth*, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud foorth*, to signifie

*Rab. Sim.  
Bea. Ishai.  
in cap. 2.  
Gen.  
Rab. Moses  
Hadars. in  
Psal. 14.*



Rab. Mos.  
Had. in Ge.  
25.  
Rab. Hacad  
ad quest. 3.  
in Ea. cap. 9.  
Rab. Hacad.  
in Esay. 9. 11

Jer. 31. 22.

Esay. 7. 14.

Esay. 9. 6.

Esay. 4. 2.

Iere. 23. 6.

Eccl. 33. 26.

Psal. 2. 7.

thereby that the *Messias* (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechias* to bee of the same opinion: and finally *Rabbi Hacadosch* prooueth by art Cabalisticall out of many places of Scripture, not only that the mother of the *Messias* shall bee a virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* pro- ueth by the same art out of many texts of Scripture, that the *Messias* name at his comming shall be *Iesus*. And that the mother of the *Messias* should be a virgin, may further appeare in the prophecie of *Ieremie*, where God saith: *I will worke a new thing upon earth, A woman shall enuiron or inclose a man*: which were no new thing, but vsuall and wonted, except it be vnderstoode of a virgin that should beare a child.

6 Now because Christ Iesus by the wonderfull workes and surpassing miracles which hee did, being such as no man could doe (if he had been but a bare man) as also by his heauenly doctrine, words, and deeds, did declare him- selfe to be the sonne of God, sent from the bosome of his Father, let vs also see as wee haue found the *Messias* to bee man, so search whether he ought not to be God also. The sacred scripture of the Iewes gine answere, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall call his name Emanuel, which is by interpretation, God with vs*. Again the same *Esay* testifieth, that they shall call his name *wonderfull counsellor, the mightie God, the euerla- sting Father, the Prince of peace*. Again by *Esay* he is cal- led *the issue of the Lord, and also the fruite of the earth, to sig- nifie him to be both the Sonne of God and the Sonne of man*. And *Ieremie* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness*. And God himselfe saith of him, *Thou art my sonne, this day haue I begotten thee*. And *Dauid* proueth him plainly to be the sonne of God: for though he knew he should come of his seede as touching the flesh, yet doth hee also call him his Lord,



Lord, saying thus : *The Lord said unto my Lord, sit thou at my right hand untill I make thine enemies thy foote-stoole.* Psal. 110.1. Sith *David* calleth him *his Lord*, it is manifest that hee taketh him not onely to bee man, but God also, euen the sonne of God, the second person in the Trinitie. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I neede not further to amplifie.

7 Yet because the Iewes doe looke for the *Messias* to be a terrestriall King which should raigne in Iewrie, and subdue all their enemies with his terrestriall power and force, wherein how grossely they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first the time is past long agoe wherein the *Messias* should come, and yet no such terrestriall King as they dreame of, hath been rainging in Iewrie : and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him *the eternall king.* Dan. 2. 44. *Micheas* saith, *he shall raigne for euer :* which cannot Mich. 4. 5. be supposed of an earthly kingdome. Againe, *Aske of me* Psal. 2. (saith God to his sonne) *the Messias, and I will giue unto thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.* Which words doe shew, that the *Messias* should be an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Againe it is said, *that he shall endure with the Sun,* Psal. 71. *and before the Moone from generation to generation, he shall raigne from Sea to Sea unto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the *Messias* which should come of his seede) all nations of the earth should be blessed. How then should hee ouerthrow any nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him. In the prophecie of *Esay*, the commission of God his father vnto him is thus set downe : *It is too little that thou be unto me a ser-* Esay. 49. 6. *uant.*



want to raise up the tribes of Jacob, and to convert unto me the dregs of Israel, behold I haue appeared vnto thee also to bee a light vnto the Gentiles, that thou be my saluation vnto the uttermost parts of the earth. Euery where almost it is testified, that the Gentiles should haue euery way as much interest in the *Messias* as the Iewes, and should be as beneficiall vnto them. The *Messias* therefore, though hee be tearmed a King, and is so indeed, yet is to be supposed a spirituall and eternall King (as the Prophets declare him) for it is too childish and fond to imagine him to bee an earthly King, which should raigne onely in Iudea, and bee a great and mightie terrestriall conquerour. Doth not *Zachary* (as touching his state in this world) shew, that hee should come poorely riding vpon an Asse? Doth not *Esay* say, that in this world he should be a man despised, abiect, and of no reputation? Doth not *Daniel* expressly say, that hee should come to be slaine, that with his sacrifice hee might take away sinne, and cease all other sacrifices? Doth not *Zachary* say, that they should look vpon him after they had pearced or crucified him? And doth not the Prophet *Esay* say of him, that he gaue his soule an offering for sinne, and that he should be lead as a sheepe to the slaughter, and as a lambe dumbe before his shearer, so opened not hee his mouth? Where then is his pomp, when he was to be poore? Where was his earthly honor, when he was to be abiect and of no reputation? Where was his worldly conquest, when he was himself to be slaine? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to leade him to death as the sheep to the slaughter, and as a lambe dumbe before his shearer, not opening his mouth to saue himselfe? Yea, how should the Iewes thinke (if they would thoroughly consider) that the *Messias* should bee such a one as they dreame of, when they were the men that should pursue him to death, and whom they should looke vpon when they had pearced him?

These things which haue been spoken (though in verie brieve and plaine sort) are I trust sufficient to conuince the  
Iewes,



Jewes, that our Lord and Sauour Iesus Christ is that seede of the woman which should breake the Serpents head, which deceiued *Adam* and *Eue* our first parents; and he in whom all the Nations of the earth should be blessed; and is in all points the very, true, certaine, and vndoubted *Messias*, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the *Messias*, Christ the doe fitly, fully, and onely agree to him, and to no other. true Mes-  
And therefore I conclude against them, that the Christian fiah: ergo, Christian religion (which wee professe, and which wee hold deriued religion the true re-  
to vs from that Christ the true *Messias*, the author there- of) is the onclie true Religion which is acceptable to God. ligion.

CHAP. III.

*Wherein is shewed that the Christian religion is the onely true religion, against the Gentiles and all Infidels of the world.*



That there is a God the Heathen haue euer- more confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the Heathen Philosophers haue acknowledged: for howsoeuer they dissembled at some times, and applied themselues outwardly to the errour of the vulgar sort in naming of gods, yet surely they neuer spake of moe than of one God. The Hea- then con-  
Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicilie, wherein hee giueth him a signe when hee spake in iest, and when in earnest: fessed one God.  
*Hinc discas tu scribam ego serio necne; cum serio, ordior epistola ab uno Deo: cum secus, à pluribus.* Hereby (saith he) shall *Plato* epist. 13. ad Dionys.  
you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: and when I write not in earnest, I doe begin my letter in the name of many Gods. And *Plato* Ennead. 1. lib. 3. 1. 2. & En. 6 lib. 4. cap. 12. 3. 4.  
three of the most learned that euer professed the Platonick sect, *Porph* lib. 2. de Abst. & lib. de occas. sect, cap. 2.



*Procl. in  
Theolog.  
Platon. &  
lib. de Ani-  
ma & dem.*

*I. 31. 42. 55*

*Arist. lib. de  
mundo.*

sect, *Plotinus*, *Porphyrus*, and *Proclus*, doe all testifie and proue in diuers parts of their works (being themselves but Heathens) that both themselves, and their master *Plato* neuer beleueed indeed but one God.

*Aristotle* that infused *Plato*, and began the sect of the Peripateticks, though hee were a man so much giuen to the search of nature, as that sometime hee seemed to forget God the author of nature, yet in his olde age, when hee wrote the booke of the world, hee resolueth the matter more cleerely, acknowledging also one God; and saith moreouer in the same place, that the multitude of Gods was inuented to expresse the power of this one God by the multitude of his ministers: whereby doth appeare, that belike the foolisher sort of Heathens did imagine of God as of earthly princes, for they saw that euery earthly prince had a great many men ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honour, and therefore they thought likewise that the great and high God could not be sufficiently conceiued of, except it were supposed that hee had a great number of inferiour gods waiting and attending vpon him, in like sort to shew his greatnes and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisens*, two principall Peripateticks doe confirme at large.

*Theoph. in  
Metaph.*

*Alex. A-  
phro. lib. de  
prouid.*

*Zeno* the chiefe and father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that *either one God, or no God*. Which opinion of One God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoicke seueritie: And before them by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles: *Dicendum ante omnia unum esse Deum, omnia regere, omnibus prouidere*: Before all things (saith he) wee must affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

As for the Academicks, although their vsage was to doubt



doubt and dispute euery thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last hee concludeth in this point with the *Stoicks*, who beleeued one God. And as for *Socrates*, who was the father and founder of the *Academicke* sect, (and who was iudged by the Oracle of *Apollo* to bee the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of gods among the *Gentiles*.

*Cicero lib. de natura Dei.*  
*Apuleius Aleg. & Laert. in vita Socras.*

All these foure sects of Philosophers then (who in their time bare the credit of learning) made (as wee see) profession of one God, whē they came to speak as they thought. And yet if wee will ascend vp higher to the daies before these sects began, that is, to *Pythagoras*, and *Archytas Tarentinus*, and before them againe to *Mercurius Trismegistus* that was the first parent of Philosophie to the *Egyptians*, wee shall finde them so plaine and resolute herein, as none can be more. It is true that the *Heathen* did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of gods, but yet they beleeued not that those men were gods: yea, they knew them to be no other than mortall men, which thing *Trismegistus* sheweth, when hee saith: *Deos non natura ratione, sed honoris causa nominamus*. We name them gods, not in respect of their natures, but for honours sake. That is, wee call them gods, not for that we thinke them to bee so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (saith he) *and common custome, haue now receiued to lift vp to heauen by fame and good will, such men as for their good turnes are accounted excellent.* And hereof it commeth that *Hercules*, *Castor*, and *Pollux*, *Aesculapius*, and *Liber*, (which were but men) are now reckoned for gods. *Perseus* likewise *Zeno*es scholler testifieth the same: And therefore did the *Grecians* truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom

*Vide apud Plutarch. De placit. Philos. Trismeg. in pæman. & in Asclep.*

*Trism. in pæman. cap. 2. 3. 4. 5. &c. in Asclep. cap. 2. 6. &c.*

*Cicero his opinion concerning the gods of the Pænimis.*

*Perseus his opinion. Herod. lib. 2.*

they



The begin-  
ning of I-  
dolatrie.

*Psal. 105.*  
*1. Cor. 10. 20*

they so called) were no other at first than mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died, because the memorie of them should not dye with them, but remaine as presidents to follow, or as persons to be admired at, those that were living could not bee content to honour them with the title of Gods and Goddes-  
ses, but also would needes haue their pictures or images drawne, and set vp somewhere for posteritie to behold. Hereof it came that they after a while began (as mans naturall corrupt inclination is too prone that way) to giue honour and to doe reuerence vnto them: and not so contented, they proceeded further and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunitie (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made a way to haue himselfe worshipped (in steede of the true God.) For true it is which the sacred Psalme witnesseth: *That the Gentiles sacrificed their sonnes and daughters vnto Diuels.* And which Paul saith, that *whatsoeuer the Gentiles offer, they offer vnto Diuels,* and not to God. For the Diuels being entred into those Altars, receiued their sacrifices offred to them, being glad they had them in such a predicament: and because their delusion should bee the stronger, vnder the names of those men they would yeeld forth answeres to such as came to demaund any questions of them, and those their answeres were written by their Priests, and called Oracles, and with such sleights those diuellish spirits bewitched the world and deceiued them. Of which their Oracles more shall be spoken hereafter: But here first I make this argument against them.

*They which (howsoeuer ignorantly) worship diuels, are farre from the true Religion: this is plaine.*

*But*



But the Gentiles worshipped Diuels: Ergo, &c.

That the Gentiles worshipped Diuels (not God) may appeare, first by this reason, for that those their Gods allowed (yea required) not beasts, but men to be sacrificed vnto them, delighting themselues in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselues to be thereby appeased, wherein God is most displeased. For (as *Polydor Virgill* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Iland *Salamis*, a man was sacrificed to *Agraula*. To *Dionedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by yong men, was at last by the Priest runne thorough with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tencrus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posteritie to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Tentates*. Amongst the Egyptians three men a day which were sought out (if they were cleane) were sacrificed to *Iuno*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends. The people called *Curete* sacrificed children vnto *Saturne*. At *Laodicia* a virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especiallie when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germanes: yea, the Romanes themselues did the like sacrifice, as name-lic to *Saturne* in Italy a man was sacrificed at the Altar: and not onely so, but hee was also to bee cast downe from a bridge into the riuer Tyber. *Dionysius Halicarnassens* writeth, that *Iupiter* and *Apollo* were marueilous angrie, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy.

*Polyd. de In-  
uen. lib. 5.  
cap. 3.*

*Dionys. Ha-  
licar. l. 1. An-  
tiquit.*

*Diodorus*



*Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* king of the Sicilians, thought their gods to bee angrie with them, and therefore to appease them, sacrificed vnto them two hundred of the noble mens sonnes at a time. O monstrous crueltie! Who then can possible bee perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed vnto) were meere Diuels, considering that such monstrous vnkinde and vnnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Againe, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all vncleannes: For at Alexandria the Image of *Saturne* was most deuoutly worshipped, whose Priest *Tynnannus* by name, brought certaine Matrons of the Citie, which hee had selected out vnto that Image, or Idoll, as being sent for by their god, and there when the lights were put out had to doe with them in the name of that their god. Also among the *Nasamones* it was the custome that the Bride the first night after her marriage should lie with all the guests, in honour of the Goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughters of men, and likewise in their filthinesse and vncleannes, must needs be diuels: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach him.

2 Another argument to prooue that the gods of the Gentiles were Diuels, is this: because the Oracles which they gaue forth in matters meerely contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the Diuel. This falshood and deceitfulness of their Oracles *Porphyry* himselfe, the great patron of Paganisme, testifieth in a speciall booke of the answers of the Gods, wherein he protesteth, that he hath gathered truly without addition

*Polid. de Inuent. lib. 5. cap. 8.*

*Porphyry. lib. de respons. & oracul.*



addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof: in consideration of which euent, hee setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans Will, they haue but coniectures, onely in that by their subtiltie and celeritie they preuent vs: but yet they oftentimes lie, and deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutable.* Thus farre Porphyry, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians named *Oenomaus*, Oenomaus de falsitate oraculorum, & de artificibus maleficis. who for that hee had been much delighted with Oracles, and more deceiued, wrote also a speciall booke in the end, of their falshood and lies, and yet sheweth that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that (cunningly) they would inuolue their answeres (of purpose) with such obscurities, æquiucations, amphibologies, and doubtfulnes, as that alwaies they would leaue themselues a corner wherein to saue their credits. As for example, when *Cræsus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he should make warre against the Persians, and thereby obtaine their Empire, the Oracle gaue answer thus: *If Cræsus without feare shall passe ouer Halys,* (which was a riuer that lay betweene him and Persia) *hee shall bring to confusion a great and rich kingdom.* Vpon which words *Cræsus* passed ouer his Army in hope to get Persia, but hee lost Lydia his owne kingdom, and so was deceiued by that vncertaine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrrus* king of Epirus, demaunding whether hee should prosper in the warre against the Romanes, for it was deliuered in these words: *Aio te AEacida Romanos vincere posse:* I say that the sonne of *AEacus* the Romanes may ouercome. Vpon which Oracle, *Pyrrus* the sonne of *AEacus* thinking to be



be the Conquerour, was himselfe vanquish't by the Romanes.

A number more such Oracles there were wherewith the world was deceiued, that trusted them: but I need not recite them, for (as it appeareth) the Oracles and answeres which their wicked Spirits gaue foorth in matters future and meerely contingent, were such as might be taken and contrued two waies, and therefore their worshippers (if they had been wise to haue noted their cunning and deceitfull answeres, containing no certaintie at all) they had been as good neuer to come at them to inquire of any matter future, for they had such ambiguous answeres, as whereby they might remaine as doubtfull, and as vnresolved as they were at first, and so depart home as wise as they came, or rather more fooles than when they went. But what might be the reason why these diuels or diuellish spirits, gaue no certaine answeres to their worshippers in these matters future whereof they were demaunded?

The reason is manifest, for no doubt they would if they could, that so their credit might haue been the more: But it was a thing not in their power, but onely reserued vnto God, to know and foretell certainly the things that are to come; for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power in these words: *Declare vnto vs* (saith he) *What shall ensue hereafter, and thereby we shall know that ye are Gods indeede.* Which sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these diuellish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come, out of al doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answeres in this behalfe, as would haue purchased them euermore lasting credit in all the world. But now the falshood and vncertaintie and deceitfulness of them, haue got them iustly perpetual discredit in al the world, and manifested them to be no better than lying spirits, whose worshippers were miserably



miserably deluded by them (as euen the Heathen themselves haue testified.)

Hauiug thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false, lying, and deceitfull religion, hauiug in it no certaintie at all whereupon men might rest or assure themselves, it remaineth now that I shew and prooue against them the truth of the Christian religion, which wee professe. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish spirits themselves, who haue giuen testimonie thereof, euen to their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neere and approched. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demaunded him of true religion, and of God: to whom hee answered thus in Greeke: *O thou unhappie Priest, why dost thou aske me of God, that is the Father of all things, and of this most renowned Kings deare and onely Sonne, and of the spirit that containeth all? &c. Alas that spirit will enforce mee shortly to leaue this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, euen about the very time that Christ was readie to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of *Apollo* who should raigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew childe that ruleth ouer the blessed gods, commaundeth mee to leaue this habitation, and out of hand to get me to hell. But yet doe thou depart in silence from our Altars.* Thus it appeareth, that this Hebrew child

*Suidas in Thullis, & Porphyr. & Plut. de oraculis.*

*Suidas in vita Augusti. Niceph. lib. 1. hist. c. 17.*



(which is our Christ Iesus) hath power ouer the gods of the Gentiles, to commaund them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations. And therefore the religion of this powerfull Iesus (whereof he is the author) must needs, euen by the acknowledgement of the Diuels themselues (whom hee doth commaund) be the true religion.

3 Another argument of the diuinitie and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles in despite of them; ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came) *Attenuabit omnes Deos terra*, shall weare out all the gods of the earth. The truth whereof all the world doth now see cleerely to be certaine and vndoubted by the euent.

*Soph. 2.*

*Cicero lib. de  
diuin. 2.*

*Palyd. lib. 5.  
cap. 8.*

*Iuuenat.*

*Lucan.*

*Plutarch. de  
defectu ora-  
culorum.*

The Oracles and answeres of these gods, euen in *Cice- roes* time (as *Cicero* himselfe witnesseth, who liued some- what before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were vtterly extinct. It is reported that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell down of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracle of *Apollo*, and all other Oracles became dumbe. Wherefore *Iuuenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith:

*Excessere omnes adytis arisq; relictis,*

*Dij quibus imperium hoc steterat, &c.* that is: Al the gods whereby this Empire stode, haue departed from their temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathē was much troubled herewith, gessing at the matter, & vainly deuising fond conceits in his brain, not able indeed to pearce into the very cause thereof. But

*Porphyrie*



*Porphyrie* (euen that great patron of Paganisme, and enemy of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the coming of Iesus their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words bee these: *Nunc verò mirantur (inquit) si tam multos annos ciuitas peste vexetur, cum & Æsculapius & alij dij longè absint ab ea: postea enim quam Iesus colitur, nihil utilitatis à dijs consequi possumus*: Now (saith he) they marueile why this citie is so many yeeres vexed with pestilence, when as (indeede) *Æsculapius* and other gods be far gone and departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering the that Iesus (the author of the christian religion) hath silenced & vtterly destroyed the gods of the Gentiles (as histories and the visible euent shew) his religiõ must needs be the only true religiõ.

*Porphyr. aduers. rel. Christ.*

4 What should I say more? euen the Gentiles themselves, the most ancient, and the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Iew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that hee was fore-told, and not altogether vnknowne or vnheard of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Iewes, to stirre them vp to expect his coming. For first by the consent of writers it is agreed, that in those ancient times there were three famous men that liued together: namely *Abraham* (who descending from *Heber*, was the father or beginner of the Hebrues, who were afterwards called the Iewes) and with him *Iob* and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinctions sake) Heathens or Gentiles. *Iob* (wee know) testifieth of Christ, calling him the Redeemer, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that bodie of his (as

*Euseb. in Chron.*

*Iob. 19. 25. 26. 27.*



*Clem. Alex.*  
*lib. 1.*  
*Strom. &*  
*Orig. lib. 6.*  
*contra Cel-*  
*sum. &*  
*Procl. lib. 2.*  
*& 3. Parm.*  
*Plato.*

*Herm. in Pa-*  
*man. cap. 1.*  
*& deinceps.*

*Num. 24.*

*Plin. lib. 2.*  
*cap. 25.*

*Calcid. apud*  
*Marfil.*  
*Ficin. tract.*  
*de Stella*  
*mag.*  
*Lact. contra*  
*Gent.*

he himselfe testifieth.) *Zoroastres* liuing thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Noe*, for *Abraham* was borne 60. yeeres before *Noe* deceased: & hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whom he calleth *Secundam mentem*, the second minde: but much more is to be seene in the writings of *Hermes Trismegistus* (who receiued his learning from this *Zoroastres*) by whom appeareth, that these first Hea- then Philosophers had manifest vnderstanding of this second person in Trinitie: whom *Hermes* calleth the first begotten Son of God: his only Sonne: his deare, eternall, immut- able, and incorruptible Son, whose sacred name is ineffable: So are his words. And after him againe amongst the Grecians, were *Orpheus*, *Hesiodus*, and others, that vitered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeate. Moreouer the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Starre that should appeare at his birth, by meanes of whose prophetic (it should seeme) the wise men in the East seeing that Star, were assured that Christ was borne, and therefore came a long iourney to Iu- dea to see him (as one Gospell sheweth.) The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they tearme all extraordinarie Starres) which appeared in the latter daies of *Augustus Caesar*, and was farre different from all other that euer ap- peared. And *Plinie* saith of it: *Is cometa vnus toto orbe coli- tur*: That onely Comet is worshipped throughout all the world. *Calcidius* a Platonicke doth say, that the Chaldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankinde.

The Gentiles also had certaine women called *Sibylla*, which



which were Prophetesses, who being endued with a certaine spirit of propheticke, uttered most wonderfull particularities of Christ to come: one of them beginning her Greeke meeter in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse called *Acrostichi*, expressly affirming therein, that Christ Iesus (by name) should be the Saviour, and that hee was the Sonne of God, and expressly saying that hee should bee incarnate of a virgin, that hee should suffer death for our sinnes, and that hee should bee crucified, that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh come again to the last iudgement. Of these *Sibyls* there were ten in number, and talking of his first comming into the world, they also say, that *Rutilans eum sidus monstrabit*: A blazing Starre shall declare him. These *Sibyls* speake so plainly of Christ Iesus, as y<sup>e</sup> Prophets among the Iewes did, yea more plainly, and as plainly as may be, and in a manner as fullie as our Gospell speaketh: and therefore if the Gentiles will belecue their owne Prophets, they must likewise belecue the Christian religion (wherof Iesus Christ is the author, of whom they abundantly testifie.) Now, least it might bee thought by some suspicious heads, that Christians haue deuised & inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notified ouer the world, by meanes of those verses of the *Sibyls*, it must be remembred, that *Marcus Varro* a learned Roman (who liued almost a hundred yeeres before Christ) maketh mention at large of the *Sibyls* (who in number, he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors that before his time had left memorie of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sibyls* were gathered by the Romanes, from all parts of the world where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll. *Sibylla Erubraea*, who

*Sibyl Samia*  
*apud Betul.*

*Varro lib. de*  
*reb. diuin. ad*  
*Casarem.*  
*Pont Max.*

*Fenest. cap.*  
*de 15. uiris.*



See the o-  
ration of  
Constant in  
Euseb lib. 4.  
cap. 32. de  
vita Const.

Cice. lib. 2. de  
divination.  
Sueton.  
Tranq. cap. 3  
de vita.

made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she liued about fixe hundred yeeres after the flood of *Noe*: and her counterman *Apollidorus*, *Erithraeus* and *Varro* do report that she liued before the warre of *Troy*, and prophesied to the *Grecians* that went to that warre, that *Troy* should be destroyed, (as it came to passe) which was more than a thousand yeeres before *Christ* was borne. *Cicero* also (that died more than fortie yeeres before *Christ* was borne) translated into Latin the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sibylla*, lib. 2. de *Divinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Sauour *Christ* was borne) had such speciall regard of the sayings of the *Sibyls*, that he laid them vp in more straiter order than before vnder the Altar of *Apollo* in the hill *Palatine*, where no man might haue the sight of them but by speciall licence. And so much for the credit of the *Sibyls*, who gaue full testimonie of our Sauour *Iesus Christ* (by name): and therefore if the *Gentiles* will belecue them (who were their owne Prophets, and highly reuerenced of all the world) they must also belecue our Gospell, and the *Christian* religion to be the onely true religion. Lastly, the *Gentiles* might haue the vnderstanding of *Christ* the *Messias* by the *Hebrew* Scriptures, which were in the *Greeke* language diuers ages before *Christ* was borne. For *Ptolemy* King of *Egypt*, which had the famous Library, was studiously inquisitiue to search out the original of all Nations and religions, and hee found that the people of the *Iewes* was the most ancient, and that they only had the most certaine and vndoubted historie of the creation of the world, and therefore he sent vnto them to send to him from *Ierusalem* 70. men, by whose helpe the sacred Bible might be translated out of *Hebrue* into their tongue, which was done accordingly. As also the *Gentiles* might haue knowledge of this *Messias*, either by accesse into the *Iewish* countrey,



or by the accessse of the Iewes into their country: as namely by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes and Gentiles (that is to say, the Prophets of all the world) haue giuen full plaine and euident testimony of Iesus Christ the sonne of God, that therefore his religion is the onely true religion, and all other to be reiected and detested.

5 That religion which is most ancient is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth:) but the religion whereof Christ is the author is the most auncient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most auncient writings in the world :) *Ergo*, the Christian religion is that which must needs bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod primum, quod posterius adulterinum est: That is true whatsoeuer is first, and that is adulterate which is not the first.* That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can denie it. For he was promised to *Adam* the first man that euer God made, vnder the name of the seede of the woman, that should breake the Serpents head: hee was foretolde to *Abraham*, that hee should come of his seede, in whom all the Nations of the earth should be blessed.

*Tertul. contra Prax.*

*Jacob* foretold of him, calling him *Shilo*, and that hee should bee the expectation of the Gentiles. God telleth *Moses* of him, and fore-sheweth to him that he should be the Prophet whose voyce all should heare and obey, &c. Considering then that hee is come, and that hee is the very same that was foretolde by the writings of *Moses*, and by the Hebrew records, which are the most ancient records of the world, I conclude, that his religion (whereof hee is the author) is the only true religion.

The antiquitie of the Hebrew historie to be long before  
all



*Euseb lib.  
10. de præ-  
par. Euang.*

all other, is acknowledged by the heathen themselves, and therefore I need not to prove it: only this I say, that *Enpoleonus* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*, and by him deliuered to the Iews, and that the Iews taught them to the Phenicians, and that lastly the Grecians receiued them of the Phenicians: and therefore the Hebrews must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolemy* also king of Egypt did find and affirme, and therefore made much of the Hebrew scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs bee supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little beleefe (although the historie do sufficiently giue credit to it selfe) yet for better setting of their minds in this behalfe, I will briefly shew, that euen the heathen historiographers and writers doe confirme the same, that so the credit and reuerence due vnto *Moses* may be reserved, & wicked tongues that barke against him may be stopped. The very heathen and prophane writers themselves that speake of *Moses*, speake of him most reuerently, in so much, that *Trebellius Pollio* speaking of *Moses*: *Solum Dei familiarem vocet*: Doth call him the only man with whom God was familiar. *Cornelius Tacitus*, although hee speaketh what hee can against the religion of the Iews, yet cannot discredit *Moses* history, but is inforced to confesse (according to the historie written by *Moses*) that after there were botches and swelling sores sent into the land of Egypt, which were noisome both to men and beasts, the King of Egypt then tooke order that the people of the Hebrews should go out of his land, and depart whither they should bee directed.

*Treb Pol. in  
Cland.*

*Tacit. An-  
nal. lib. 21.*

*Procopius*



*Procopius* also mentioneth *Iosuah* the sonne of *Nun*, *Moses* successor, and saith that the people of *Phenicia*, for feare of *Iosuah* and of the *Israelites*, left their owne countrey, and departed into *Affrike*, hee mentioneth likewise the *Iebusites*, *Gergesites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone, wherein the law of God was written, and wisheth moreover all such as bee studious of vertue, to learne out of his verses diuine knowledge, *Whereby* (saith he) *they shall vnderstand and know the author of the world, which is one God, which created all things, cheriseth all things, nourisheth all things, who is not seene with humane eyes, but is perceined only by the mind, which doth no hurt to mortall men, in so much as he is the causer and procurer of all good things.* Furthermore, he addeth, *that no man mortall hath seen God at any time, except only a certaine most godly olde man that came of the Chaldeans (vz. Moses.)* At last he concludeth with this saying, *That he had learned these things out of the monuments which God in times past had deliuered in two Tables of stone.* *Linus* also saith, that God created all things, and in the seuenth day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seuenth day did perfect and finish all things, the other, *Septimam lucem fuisse sanctam & prefulgidam*: That the seuenth day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and vnfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, we see, of the creation of the world (which is the great maruaile of maruailes) affirming in a manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created heauen and earth, and all therein in seuen dayes, and that the seuenth day was holy vnto the Lord.

And



*Vide Plut.  
de placit.  
Philos.*

*Ioseph. li. de  
antiq. Iud.  
Euseb. lib. 9.  
de præp.  
Euang.*

And this truth of *Moses* historie concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly belecue. The flood that drowned the world, which wee call the flood of *Noe*, not only *Ouid* testifieth in his *Metamorphosis*, but also diuers ancient heathen writers, namely *Berosus Chaldaus*, *Ieronymus Egyptius*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Iosephus* and *Eusebius* doe proue.)

*Euseb. lib. 9.  
de præp. c. 4.*

Concerning the tower of Babylon, and confusion of tongues there (which *Moses* recordeth *Gen. 11.*) testimony is giuen by *Abydenus* that liued about king *Alexanders* time, and by *Sibylla*, and by the words of *Hestians* concerning the land of *Sennar* where it was builded: and these Gentiles doe shew by reason, that if there had not been some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one (as all men are of one Father) would still haue retained the same language which wee see and was seene long, not to bee in the world: the difference of languages in the world is a prooue of that confusion of tongues.

Of the long life of the first Patriarkes, not only the forenamed *Berosus Chaldaus*, *Ieronymus Egyptius*, *Nicholaus Damascenus*, *Abydenus*, but also *Manethus*, that gathered the historie of the Egyptians, *Molus Hestians* that wrote the actes of the Phenicians, *Hesiodus*, *Hecatenus*, *Abderica*, *Helamicus*, *Acusilans*, and *Ephorus* doe testifie, that these first inhabitants of the world did liue so long. And they alledge the reason thereof to be for the multiplication of people, and for the bringing of all sciences to perfection, especially *Astronomie* and *Astrologie*, which (as they write) could not bee brought to any sufficient perfection by any one man that had liued lesse than fixe hundred yeeres, in which space the great yeere (as they call it) returneth about.

*Alex. Poly-  
hist. lib. de  
Iudaica  
historia.*

Of *Abraham* and his affaires I haue alledged some heathen writers before, as *Berosus*, *Hecatenus*, and *Nicholaus Damascenus*: but of all others *Polyhistor* alledgeth *Eupole-*



mus most at large of *Abrahams* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainment by king *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeth *Melo* in his bookes written against the Iewes, and *Artabanus*, of the strange lake whereinto *Sodome* and *Gomorrha* were turned, by their destruction, called *Mare mortuum*, the dead Sea, where nothing can liue: both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

*Galen de simpli.*

*Pausan.*

*Elia.*

*Solin in*

*Polyhist.*

*Tacit. libr.*

*ult. libr.*

From *Abraham* downe to *Moses*, writeth very particularly the said *Alexander Polyhistor*, albeit hee minglith sometime certaine fables: whereby appeareth that hee tooke not his storie wholly out of the Bible. And he allea- geth one *Leodemus*, who (as hee saith) liued with *Moses*, and wrote the selfe same things that *Moses* did: and with these also doe concurre *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentiles. And therefore it is manifest that *Moses* history (as also all the rest of the sacred and canonicall scriptures) is no fable or feined matter (as the diuell would make vs beleue) but a true, certaine, and most vndoubted historie in all poynts. All which matters be sufficiently and substantially shewed also euen by the heathens writings, which are too tedious to bee heere rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to bee done not by his owne power, but by the power of God, doe sufficiently giue credit vnto him: of whom and of whose actes doe beare witnesse, not onely the forenamed (especially *Artabanus* in his booke of the Iewes) but many other also (especially *Eupolemus*) out of whom *Polyhistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer hee had in the world, that is *Appion* in the fourth booke against the Iewes, and *Porphyrie* in his fourth booke against



*Appion lib.*  
*4. contra.*  
*Judeos.*  
*Porph. lib. 4.*  
*aduersus*  
*Christian.*

*Exod. 8. 18.*

*Exod. 8. 9,*  
*10. 11. &c.*

against the Christians doe confesse. And *Porphyrus* adioyneth more for prooffe thereof, namely, that hee found the same things confirmed by the storie of one *Saccontathon* a Gentile, who liued (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at leastwise deliuer themselues from those plagues that were in Egypt, (especially since their study was in Art Magick from their infancie?) yea, why did they crie out, *The finger of God is beere*, when they could not doe as he did? Or let them answer why *Pharao* king of Egypt did speake to *Moses* and *Aaron*, saying: *Pray yee vnto the Lord, that hee may take away the frogs from me and from my people*. His great Magicians belike could not doe it, yea he signifieth in that speech, that none can doe it but God, yea, and that neither *Moses* nor *Aaron* could doe it any otherwise than by praying vnto God. And indeede *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the king did appoint it to bee done: that hee and all the world might knowe, that there was not any like vnto the God of Israell.

*Exod. 14.*

*Exod. 16.*

*Exod. 17.*

*Numb. 16.*

Where did you euer heare of such workes done by Art Magicke as *Moses* did? When hee diuided the great and mighty redde Sea, that the people of Israell might goe through on drie land? When the waters came together againe vpon *Pharao* and all his host, and drowned them and all their glory in the Sea? When he called so many Quailles vpon the suddaine into the Campe, as sufficed to feede fixe hundred thousand men, beside women and children? When hee made a very Rocke by smiting it, to yeelde forth abundance of water, sufficient for the whole company of Israell? When hee caused the ground to open and swallowe downe aliue, three of the greatest of his Armie, *Corab*, *Dathan*, and *Abiram*, together with their



their tabernacles, bagges and baggages?

Beside, what wondrous workes or miracles soeuer *Moses* did, he alwaies acknowledged to come from God, rejecting vtterly all glory from himselfe, and attributing and yeelding all the glory vnto God. Againe, in his writings he doth not excuse nor conceale his owne sinne, nor the sinne of his people, no not the sinne of *Aaron* his own brother, nor of *Marie* his sister, nor of *Leui* his grandfather, nor of any other of his linage and kinred? Neither did hee once seeke or goe about (although hee were in place of power and authoritie to doe it) to bring in any of his owne Sonnes into the rule and gouernment after his decease (although he had many) but lett the only rule and gouernment vnto a stranger, named *Iosuah*, as God commaunded. Deut. 32.  
Gen. 49.  
Numb. 12.  
Deut. 14.  
Deut. 3.  
Numb. 37.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as hee and his history doe plentifully testifie of Christ, which was to come, and should be heard in all that hee should say and teach; it remaineth that his religion which he hath taught vnto the world, is the onely true religion, and all other religion (not grounded of the like antiquitie and truth) to be abandoned.

None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the Iewes, but they must withall discredit Christ: for Christ saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes.* And again, he sendeth such as would know of him whether hee were the true *Messias*, to the scriptures of the Iewes, saying thus: *Search the Scriptures, for they are they that testifie of me.* So that Christ, *Moses*, the Psalmes, and the Prophets, and in a word, the whole canonical



nicall scriptures of the Iewes doe goe arme in arme, and be linked together like inseparable friends that will not bee sundred: and therefore the one is alwaies a prooffe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous Iewes bee so false in friendship, as that they will not (through vnbeleefe) take part with the Christians, yet the Christians bee more firme, and will holde with the Scriptures of the Iewes to the death. Now if there were no more to proue the diuinitie of Christ, but the great and wonderfull miracles which hee did (some whereof were such, as neuer any did before, nor could doe but God only) it were sufficient to proue him to bee the Sonne of God, and that hee came from the bosome of his Father. The great and many miracles that hee did (being famous not onely in Iudea, but in all the Romane Empire, and so ouer all the world) are and were such as none of the heathen dare doe, or can denie, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so diuine a power, and from one whose workes and wonders are aboue all the world, is the most vndoubted true religion.

7 Christ did neuer any hurt on earth, but hee did marueilous much good, he healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blinde to see, and the deafe to heare: hee stilled the raging of the windes and seas, gaue sight to him that was borne blinde, raised the dead to life againe, cast out diuels, knew mens thoughts, and did such works as no man could doe, except God were with him, yea, except himselfe were God. Moreouer his life was such, as none was able to accuse him of any sinne, so pure and vnreprooueable was he. Againe, the doctrine hee taught was farre from a worldly spirit, being most heauenly, most innocent, and most diuine, for neuer any man spake as hee spake, nor with such authoritie. Againe, he alwaies pronounced that he sought not his owne glorie (which deceiuers are wont to doe) but the glorie of his



his father; and as hee spake so it was indeede. The whole course of his life and death, resurrection, and ascension doth shew the same: for when the Iewes would haue made him an earthly king, hee would none of it, but conueied himselfe away, Ioh. 6. 15. teaching his ministers to doe the like, Luk. 22. 25. 26: for hee proclaimed that his kingdome was not of this world, Ioh. 18. 36. but that hee came to doe the will of his father. Ouer and aboue all this, hee was the greatest Prophet that euer was, and fore-told diuers things (as namely, that hee should be crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension the holy Ghost should come downe vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken but it shall be performed: for there was neuer any fraude within his lippes, or falshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmelesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not fauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glorie of God, and to doe the will of his father) is and must needs be the onely true Religion.

8 Another argument I frame thus: that Religion which proceedeth vndoubtedly from God, is the true Religion: But the Christian Religion proceedeth vndoubtedly from God: *Ergo*, &c. That it proceedeth vndoubtedly from God, I prooue thus. Either it must proceede from God, or from the Diuell, or from men: But it is too holie to proceed either from men or diuels, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other (commaunding men to loue their enemies, to doe good to them that hate them and persecute them) it condemneth their wanton eye, and the

D

adulterous



adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannes or impuritie, and forbidding all iniquitie and wickednesse bee it neuer so secret or close. Sith therefore it is so opposite and contrarie to mens affections, wherewith naturally they be carried, and that it commandeth to be holie, euen as God is holie, it is manifest, that it can neither bee of mans deuising, nor of the diuels inuention, it remaineth therefore, that it must needes be of God, and consequently the onely true Religion.

9 Another argument is this: that Religion which respecteth only the glorie of God, is and must needes be the onely true Religion. But such is the Christian Religion: for it alloweth not any man to glorie in himselfe, but sheweth that whosoever glorieth, should glorie in the Lord, 1. Cor. 1.30. 31. Rom. 4. 2. Therefore the Christian Religion is the onely true Religion.

10 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceeded from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needes haue been vtterly suppressed and choked euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then readie bent with all both furie and fraud, violence and vengeance, and with all their deuices which they could inuent to suppress it? Or what eloquence had his few Apostles to perswade the world, or any therein, to the receiuing and imbracing of that Christian Religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but only that they were taught & instructed by the spirit of God, which (according



to the promise of Christ their Master) at the time appointed descended down vpon them, being assembled at Ierusalem; by which spirit they were inabled to speake al languages, and imboldened to preach his Gospell & religion, in such sort and with such puissant and diuine wisdom, as none should bee able to resist that spirit they spake by, howsoeuer their persons might be hindred, molested, vexed, and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, and being encountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, and preuailed by the power of God? for the power of all the world was against it: and if the christian religion had bin no better protected by God than by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had bin choked euen at the first vprising, and as it were in the cradle or infancie thereof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not bee stopped or suppressed, but was so mightie, as that the power of al the world, and of all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heauen, being brought by Iesus Christ the true *Messias*, from the bosome of God his father. Of which (hauing so many and so infallible arguments to proue to euery mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth vnderstand: the euidence thereof is so cleere and manifest, as y it is able, if not to conuert, yet to conuince al gainsaiers whosoever, & to make vs that already professe, firmly to hold the same,



knowing for certain, that the Christian religion is the only true religion in the world, & that saluation is no where else to be sought. For runne ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculous? It hath all the signes, tokens, arguments, and proofes that may bee, for the splendent trueth thereof, and to demonstrate that vndoubtedlie it came from God.

## CHAP. IIII.

*Wherein is briefly shewed, the religion of Mahomet to be a false and wicked religion.*



IF I shall speake something of the Mahometish Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater estimation and glorie with it. And beside, *Mahomet* himselfe testifieth of Christ to be a great Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgin Mary, that he liued without sinne among men, that he was a Prophet, and more than a Prophet, and that hee ascended into the heauens:* and therefore hee reprooued the Iewes, for that they would not beleue him to be borne of a Virgin. But on the other side, because hee would not haue Christ to beare credit aboue him, he disliked that he should be called or reputed *the Sonne of God*. But beside the testimonie of all the former Prophets of the world, both Iewes and Gentiles (as is before shewed) who all doe teach, that hee should bee the Sonne of God, *Suidas* doth moreouer confute this false Prophet, who reporteth in his historie, that the Pharisees at Ierusalem called a Councel to find out the father of Iesus. They enioyned certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of

*Matth. Paris  
hist. Ang. in  
Hen. 3.*

*Suidas.*



of the Temple, *Iesus the Sonne of God*, and of *Mary the Virgin*. This prooueth, not onely that the mother of Iesus was a Virgin (which *Mahomet* truly held) but also that Iesus was the Sonne of God (which *Mahomet* allowed not.) And indeede *Mahomet's* religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partlie with Christianisme, being subtile contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* vprising, and of his sect, was thus: Many hundred yeeres after Christ, namely, in the yeere of our Lord 597. and in the raigne of *Mauricius* the Emperor, when as *Gregorius magnus* was Bishop of Rome, this *Mahomet* was borne, being of the line of *Ismael* the sonne of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents, in Mecha a citie of Arabia: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captiue. This being once knowne vnto his kinred, one *Abdemonaples* (saith *Volateran*) an Israelite, bearing him good will, for his fauour and forwardnes of wit, paid his raunsome, and made him seruant and factor in all his merchandize.

*Matthaus  
Palm.  
Maslaus  
Chro. lib. 13.  
Drenchfleer.  
chro. de Sa-  
racen. &  
Turc. orig.*

Not long after, his master died without issue, and his seruant *Mahomet* matched with his mistresse, a widow of fiftie yeeres of age, called *Eadigam*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistresse (afterwards his wife) of no lesse account, and also shortly after departing this life, hee succeedeth them both in credit, and all their substance, and by this meanes grew of great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeeres gaue himselfe secretly by perswasion to bewitch the people, and other tenne yeeres after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, he spent in

*Paul. Diacon.  
rer. Rom.  
lib. 18.*



subduing of Countries. And lastly, nine yeeres he openly and manifestly enioyed as a deceiuer, a false Prophet, and a king ouer those whom he had already infected throughout Arabia.

*Sabel. Aene.  
ad. 8. lib. 8.*

*Sabellicus* writeth, that *Mahomet's* father was an Hea-then, and his mother an Ismaelite, wherby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a durifull childe, but not like a discrete sonne) obeyed both, and that was some cause of his mixt and patched religion. He had the falling sicknesse, which tooke him extreame, so that he groueled along the ground, and fomed piteously at the mouth. His wife being of great honour and substance, bewayled her hard hap in matching with a beggerly rascall, and a diseased creature: but hee (with his wilie companions) hauing taught a Doue to feede at his care, wherein hee had put graines of corne, perswaded his wife to bee content, and that he was another manner of man than she tooke him to be: namely, that hee was a Prophet, that the Spirit of God fell vpon him, and that the Angell *Gabriel* in the forme of a Doue came to his care, and reuealed him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them all can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Auentin.  
Annal. lib. 3*

This being once noysed, they flocked vnto him from all parts of Arabia. He being thoroughly instructed in Satans schoole, and well scene in Magicke, obserued the present opportunitie. The Romanes and Persians then warred together, *Mahomet* with his Arabians went, and first tooke part with the Romanes, but afterwards serued them a lye touch, and forsooke them, and thereby weakned that side.



side. In a while after hee espied the Persians goe to wracke, and hauing despised the Romanes, hee setteth lesse by the Persians, and then setteth foorth himselfe with might and maine with his Captaines and Lieutenants (called Amirci) to subdue nations, and to destroy the Christians, to the end that he might establishe that false religion, deuised by himselfe and his wicked confederates: hee preuailed wonderfully, and in short time after his decease (in the time of *Eubezzer* and *Hanmar*, that successiuelly raigned after him in Arabia) there were got and subdued to the Arabians, the Region of Gaza, the Citie Bosra in Arabia, Damaſcus, Phenicia, Egypt, Palestina, the Citie Ierusalē, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an euening sitting vp late in his palace, and hauing taken his fill of wine, wherein one of his companions had powred some poyson, felt his wonted sicknesse approaching and made hast foorth, saying, he must needs depart to conferre with the Angell *Gabriel*, and goe aside, least his glorious presence should be an occasion of their deaths: foorth hee went, and remembring that a soft place was best for his falling sicknes, downe hee fell vpon a dunghill, groueling along with great paine, foming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him fore, and had eaten him vp, had not his wife and others of his house heard the noyse of the hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundrie diseases, which his intemperate diet brought him: namely, the Plurisie, and a kinde of Lethargie: for oftentimes his senses seemed to be taken from him. He continued drouping the space of fourteene daies, at length he departed this life, his belly had such a swelling that it seemed readie to burst, and his little finger bowed backwards. In the time of his sicknes, he commanded them that were about him that when breath departed his bodie, they should not straightway bury him, for he said, y within three daies he would ascend into heauen: but hereby appeared

*Zonaras  
Annal.  
Tom. 3.*

*Antonin.  
chro. part. 2.  
tit. 13. cap. 5.*



Sabel. Enead.  
lib. 6.  
Naocl.  
Gen. 22.

This was  
the report  
of old.

Anton.  
Chro. part. 2.  
cap. 5.  
Volfgang.  
Drenchfleer  
Chron.  
Naocl.  
Gen. 22.  
Sabel. Ene-  
ad 8. lib. 6.

Sabel. Ene-  
ad. 8. lib. 6.

Fascicul.  
Temp.

peared that he was a false Prophet, for they kept him aboue the ground the third and fourth day, yea (as *Flores historia- rum* testifieth) the space of thirtie daies, in great hope he would rise and ascend according to promise, but they saw nothing, sauing that they felt an intolerable stinch, so that in great disdaine (saith *Antoninus*) *Eum longè à domibus proiecerunt*, they cast him farre from houses. But his companions (such as consulted with him, and concealed his falshood and trechery) remembring themselves, and iudg- ing that the disdaine of *Mahomet* would be their discre- dit, and his fall their soyle and shame, they fetch him a- gaine, they chest him in an iron coffin, (saith *Sabellicus* and *Naclerus*) they bring him vnto the famous Temple of Mecha (in which citie he was borne) with great solemn- tie, as if he had neuer been scared vpon the dunghill with swine: they conuey to the roose of the Temple mightie Loadstones, they lift vp the iron coffin, where the Load- stones according to their nature draw to them the iron, and hold it vp, and there hangs *Mahomet* on high.

Those that imbrace the Religion of *Mahomet*, are called Saracens, for it was the pride of *Mahomet* to haue them so called, to aduaunce his owne doctrine and profession, because hee knewe himselfe lineallie descended of *Is- mael* the sonne of *Agar* the bondwoman: therefore to auoide this reproch, hee bare the world in hand that hee came of *Sara* the free-woman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* wri- teth, that the Grecians of spite are wont to call the Sara- cens, Agarens: for that they came not of *Sara*, but of *A- gar*.

This *Mahomet* while hee liued vsed the companie of Christians, Iewes, and Infidels: *Et vt popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might bee the more fauoured, he borrowed something of euery sect. Satan furnished him with three instruments, as helpes to bring his mischieuous intent a- bout. The first was a Iew, a great Astronomer, and a Magi-  
cian,



cian, who opened to him at large the Iewish follies: the second, one *John* of Antioch: the third, one *Sergius* a Monke, both abominable heretikes. Euery one plaid his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these heretikes hee learned with the *Sabellians* Sabel. Ene. ad. 8. lib. 6. to denie the Trinitie, with the *Manichees* to establish two beginnings, with *Eunomius* to denie the equall power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaites* to allow many wiues, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the booke of his law termed) to commend the humilitie of Christian Monkes and Priests, hee made him also deliuer the Saracens a Monkes coule, which they vse to this day. Also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monke. *Matthias à Michon* addeth, that they vse shauing: and this no doubt was the Monkes doctrine. They commend the blessed Virgin *Mary*, confesse God to bee the gouernour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who neuer knew man, and that hee was greater and worthier than man: they allow the miracles that Christ did, and the Gospell (so farre soorth as it agreeth with the Alcoran) and *Moses*, and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a Prophet, and that hee was sent of God to supplie the imperfections of all lawes, hee forbad his followers all pictures and images in their Temples, he forbad the eating of swines flesh, hee commanded purifyings and washings, and *similitudinem Iudeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or as *Antonius* writeth, in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that countrey people: and thus it pleased him to deuise a Religion mixt of all these, to the end hee might haue of all religions some to build vp his kingdom.

And



The vanitie of the Turkes religion.

And indeede *Mahomet* tooke the aduantage of the time, for that time was a time of dissention among Princes, and of diuision amongst those which called themselves Christians. *Heraclius* the Emperour, and *Chosdroes* King of Persia were at deadly enmitie, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves, hauing *Mahomet* their ringleader. The Church was troubled with diuers sects and heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednesse, and suffered Nations to rise as a rodde or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanitie and falshood of this Religion may be prooued thus.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any prophecie that did allow of such a Prophet, or of the doctrine of such a one. And therefore hee commeth in his owne name, and so consequently not to be receiued.

*Matth. Paris. hist. Ang. in Hen. 3.*

2 Secondly, hee did no miracle at his comming, and therefore no reason that any should belecue on him. Hee spake vnto the Saracens of himselfe: *Non sum miraculis aut iudicijs ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practise.

*Flor. hist.*

3 Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three daies after his death he should ascend into heauen; which was notoriously false, as before appeareth.

*Jacob. de Vorog. legend. R 57. Laonic. de reb. Turc. lib. 3.*

4 Fourthly, the Religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these bee of nigh kinne) yea five, marrying them virgins, and to take beside as many

ny



ny of them which they haue bought and taken captiues, as their abilitie will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garments of silke, with al sorts of colours, bracelets of gold and Amber, parlours and banquetting houses vpon floods and riuers, vessels of gold and siluer, Angels seruing them bringing in gold, milke, siluer, wine, lodgings furnished, cushions, pillowes, and downe-beds, most beautifull women to accompanie them, maidens & virgins with twinkling eyes, gardens and orchyards with arbors, fountaines, springs, and all manner of pleasant fruit, riuers of milk, hony, and spiced wine, al manner of sweet odours, perfumes, and fragrant scents: and to bee short, whatsoeuer the flesh shall desire to eate. Thus fleshly people haue a fleshly religion, and a fleshly paradise to inhabite. But like Prophet like people, and like religion: for *Mahomet* himselfe was such a fleshly fellow, as that though modest eares are loth to heare, yet because the filthinesse of this Prophet may not be concealed, I must vtter it: He committed buggerie with an Asse, *Bonfinius* writeth it. Againe, he committed adulterie with another mans wife, that vpon displeasure was from her husband, and when hee perceiued the murmure of the people, he fained that he had receiued a paper from heauen, wherein it was permitted him so to doe, to the end he might beget Prophets and worthie men. Again, *Mahomet* (as *Calius* reporteth) had fortie wiues, and further he gloried of himselfe, that it was giuen him from aboue to exceed tenne men (saith *Cleonard*) fiftie men (saith *Antoninus*) in carnall lust and venerie. *Auicenna* one of *Mahomet*s owne sect, is himselfe brought in disliking of this Religion, for this reason: Because *Mahomet* (saith hee) hath giuen vs a law, which sheweth the perfection of felicitie to consist in those things which concerne the body, whereas the wise and sages of old had a greater desire to expresse the felicitie of the soule than of the bodie; as for the bodily felicitie though it were granted them, yet they regarded not, neither esteemed it in comparison of the felicitie which the soule requir-  
eth.

*Ant. chro.*

*Bonfin. lib. 8.*

*Decad.*

*Bernard. in*

*Rosar. part. 1*

*serm. 14.*

*Ant. Chro.*

*part. 2. tit. 15*

*cap. 2.*

*Calius.*

*Nichol.*

*Clen. 1 epist.*

*Anton.*

*Chro. part. 2.*

*cap. 5.*

*Auicenna*

*Metaphys.*



reth. His paradise and doctrine is such, as there seemeth small difference betweene Epicurisme, Atheisme, and Mahometisme.

Ans. cbro.  
part. 2. tit. 13  
cap. 5.

Sabel. Ene-  
ad. 8. lib. 6.

Matth. Paris  
hist. Ang. in  
Hen. 3.

Paul. Diac.  
rer. Rom.  
lib. 18.

Zonaras  
Annal.  
Tom. 3.

5 *Mahomets* law is a tyrannicall law: for he made it death to dispute of it, and if any man speake against it (saith hee) *Proditorie occidatur*: Let him be traiterouslie put to death. And againe, *Sine audientia occidatur*: Let him bee put to death without comning to his answer. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil sinceri in ea lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Morcouer, hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *He that slayeth his enemy, or is slaine of his enemy, let him enter and possesse paradise.* Hee spake like a man, with a carnall spirit, teaching reuenge to the vttermost, and promising paradise to such: but no prooffe of a diuine spirit appeareth in him.

6 As *Mahomets* religion is defended by force of sword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by force of sword, so likewise by notable fraude, and was established through wiles, deceit, subtiltie, and lies. For first hee hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witnesse to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feed at his eare, was sometime an Angell, and sometime the holy Ghost. He had three companions all of a confederacie, to deuise and face out lies with him. When hee perceiued that men gaue eare to him, hee fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted



ted him vp to heauen, and there to haue learned his law.

He made the Saracens belecue, that before God made the world, there was written in the throne of God, *There is no God, but the God of Mahomet.* When he had framed his Alcoran, and bound it vp faire, hee caused secretly a wilde Asse to bee taken, and the booke to bee bound about his necke, and as he preached vnto the people, vpon a sudden he stood amazed as if some great secrecie were reuealed to him from aboue, he brake out and told the people: *Behold, God hath sent you a law from heauen, goe to such a desert, there ye shall finde an Asse, and a booke tied about his necke.* The people ranne in great haste, they found it so as he had said, they take the Asse, they bring the booke, they honour the Prophet. Touching diuorced and separated wiues, hee told the Saracens he had receiued a paper from heauen. He vsed soothfaying and diuination, the which at Fessa, a citie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world hee should be transformed into the forme of a mightie Ram, full of lockes and long fleeces of wooll: and that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous countrey people: the foolerie, pride, and vanitie of whose religion, I trust euery one doth sufficiently perceiue.

*Ant. chro.  
pars. 2. tit. 13  
cap. 5.*

*Anierus lib.  
2. cap. 12.  
Ioh. Leo. lib.  
3. cap. 23.  
Aphric.*

*Bernard. in  
Rosar. pars. 1  
serm. 10.*

7 *Mahomet's Religion is no true Religion, but a meere deuice of his owne, and of three others his false conspirators: for he hath patched together his Alcoran of the doctrine of Heathens, Indians, and Arabians, of superstitious Iewes, of Rechabites, of false Christians and Heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicholaites, of illusions, and inuentions of their owne: and lastly (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for he deliuered his mind of old vnto Israel, and he is not changed, but continueth the same*



Dent. 12.

Fascicul.  
Temp.

same God still. Ye shall not (saith God) doe euery man what seemeth him good in his owne eyes: Whatsoeuer I commaund you, take heed you doe it, thou shalt put nothing thereto, nor take ought therefrom. Satan being coniuered to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lies, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is no euidence to prooue *Mahomet* a true Prophet, many to prooue him to bee a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtile, and corrupt inuention, and euen from the diuell, the craftie father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

## CHAP. V.

*Wherein is shewed that the Church of Rome is not the true Church of God, nor obserueth the right religion.*



Am now entring into that great controuersie betweene the Protestants and the Papists, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God and Christ his Sonne, and all the sacred and canonicall bookes of the Scriptures they confesse to come from God, and from his diuine spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these books, for the triall of the true Church: which if they doe (as indeed they must) this controuersie is at an end and not worthie to be made a question, or to be doubted of: for by the sacred and canonicall writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possible. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification



fortification thereof. For if it bee not builded vpon a good foundation, and vpon such sure grounds as wil hold, the whole building is like to lie in the dust, and to come to ruine.

1 They hold very stiffly (but not so strongly) that the Church of God militant here vpon earth, is euer visible to the outward eye, and may bee pointed out by the finger at all times, in such sort as that any one may know thither to resort, as to the congregation of Gods people, there to ioyne himself vnto them, and to praise and pray vnto God with them, and to doe those things which he requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the Primitiue Churches persecuted by those tyrannicall and Heathen Emperours, there was a Church of God, (though not seene of them) who had their meetings and assemblies amongst themselves (though secretly because of their enemies:) so likewise in the daies of Queen *Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was and might be, and they likewise haue their meetings and assemblies, though both they and the place of their resort were vnkowne to those their persecutors.

In the time of *Dioclesian* the Emperour (especially Christians were so wasted, as to the iudgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves put to death: in the end when this great haucke was made, and crueltie had wasted and destroyed all that could bee found, where was then the visible Church? It must needes then bee enforced to hide it selfe, and so it was, and the glorie thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible & seen to the outward eye, nor splendid in the faces and sight of men, & yet a true church notwithstanding, as then it was: for it is the Sunne, thought it be sometimes ouerwhelmed with a cloud, and it is fire stil, though it bee sometime raked vp in embers: and so the true Church is and may be, although not seene or knowne

Visibilitie or splendencie of the Church in outward shew, is no certaine or inseparable marke of the true Church.

A Simile. The church not alway visible.



to the world, yea though it seeme ouerwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

Act. 8.1.

Mar. 12.27.

1. King. 19.  
11. &c.

Rev. 12.6.7.

2 Let them tell me where the Church was visible, when being assembled at Ierusalē, there arose a great persecution against it, in so much as they were all dispersed and scattered as the Text sheweth. Or let them tell me where or how the Church was visible, when Christ was smitten, and all the rest were scattered and hid, and concealed themselves: the face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes and Pharisees: and therefore if visibilitie be such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? yea, who will not denie? Yea, when the shepherd was smitten, and the sheepe scattered, and yet a true Church, who can denie but that a true Church may bee, though it be not apparantly visible and seen to the world? What should I say more? Doth not S. John in his Reuelation testifie expressely, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert or Wildernes*, where she had a place prepared for her of God, and where she could not for a certaine season be found of her persecutors? Let them further shew me how the church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone; O Lord (saith he) *they haue forsaken thy couenant, they haue destroyed thine Altar, and slaine thy Prophets with the sword: and I am left alone. Elias* did not thinke himselfe to bee *solus Propheta relictus* (as *Campion* answered in the Tower) I say hee spake not of himselfe onely in that respect: but in this respect, that he tooke him to be the onely true worshippinger that was left in Israel: which is manifest by the answer which God gaue him: namely, that beside him he had seven thousand true worshippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papists, when *Elias* knew no other true worshippers of God, but himselfe, how the Church



Church was visible, for whither hee should goe finde a true worshipper he knew not. Againe, it is written in 2. King. 16 that vnder the raigne of *Achas* there was taken a patterne of the Altar of the Idolaters of Damascus, and that *Vrias* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibilitie of the true Church could there be in those daies, either of *Achas*, *Manasses*, and other Kings being Idolaters, when the Temple it selfe (where onely by the law of God, the Iewes were to offer the sacrifices) was polluted and defiled with Heathenish Idolatrie? What Church or congregation could any man (in this case) haue resorted vnto to haue performed a true and acceptable sacrifice vnto God in those times, when the Temple of Ierusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to, yea though it bee close and not secne or knowne one to the other, nor yet to the world. And consequently visibilitie (which the Papists make a mark of the Church) is no perpetuall marke thereof. Yea, if such visibilitie should bee a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeede were the false Church: And then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the times of the abomination of desolation (spoken of by Christ Iesus in Matth. 24.) that is, in the time of wicked heresie which is the armie of Antichrist (as hee expoundeth it): *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scriptura diuina: No prooffe can be made of Christianitie, neither can there be any other refuge for Christians which are desirous to know*

*Chrysost. in  
Matth. 24.*



*the true faith, but onely the diuine Scriptures.* And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visiblenes cannot discerne or prooue it, but onely the diuine Scriptures must demonstrate and declare it: And consequently, it is demonstratiuely manifest, that it is no true position of the Papists, *that the Church of God is alwaies and euermore visible, seene, and splendent, to the outward eye and view of the world.* Wherefore the Papists doe vs great iniurie, and bewray their owne ignorance, when they would haue vs to shew our Church in all times and ages (which notwithstanding perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kept it selfe close from their furie and tyrannie, as the first and primitiue Churches did from their bloodie persecutors. Our Church was then persecuted in those times when it could not bee seene, and many then like constant Martyrs, endured the tyrannie of that Romish religion, so that some were banished, others fled into other Nations, some endured Martyrdom at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say, Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea, though in it selfe it were inlightened from God many ages together. Namely, till the tyrannie of Antichrist were ouerpast.

2. Theff. 2.

3. 4.

The church  
may erre.

Secondly, another erroneous position, whereby they are miserably deceiued is this: *They hold the Church cannot erre:* And therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though there might not bee an Apostacie in the Church, which Saint *Paul* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though  
generall



generall Councils (which represent the whole Church) could not erre: for so they affirme, but how truly let the world iudge. And if it may be shewed that generall Councils haue erred, or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries doe but deceiue themselves and others to their owne confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth that only the Scriptures cannot erre, all other writers may erre, Prouinciall Councils may erre: lastly hee saith, *Concilia quæ fiunt ex vniuerso orbe Christiano, priora posterioribus saepe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat*: That generall Councils which are gathered of all the Christian world, are often corrected, the former by the latter, when by any triall of things, that is opened which was shut, and that is knowne which was hidden. A generall Council may be corrected (saith *Augustine*) *Ergo*, it may erre. And therefore *Augustine* speaketh plainly to *Maximinian* the Bishop of the Arrians: Neither ought I to alleage the Council of Nice, nor thou the Council of Arrimine, to take aduantage thereby: for neither am I bound, nor held by the authoritie of this, nor thou of that; set matter with matter, cause with cause, or reason with reason, trie the matter by the authoritie of Scriptures, not proper witnesses to any of vs, but indifferent witnesses to vs both. *August. Tom. 6. lib. 2. contra Donatist.*

In the time of *Constantine* that Christian Emperour, *Theodor.* was the first and last Council of Nice, wherein according *lib. 2. cap. 18* to our Creede was decreed, that Christ was God as well as man. In the time of *Constantius* (*Constantinus* sonne) fauouring the errour of the Arrians, it was decreed in the Council of Arrimine, that Christ was not God but onely man. This Council of Arrimine did erre (and that grossely in a matter of faith) *Ergo*, it is palpable that a generall Council may erre, euen in matters of faith.

Againe, generall Councils haue been contrarie one to the



the other, and that in matters of faith: as the Councell of Constantinople condemned the setting vp of Images in the Church: and the Councell of Nice afterward allowed Images. One of them (being contrarie) must needs be erroneous: *Ergo*, a generall Councell may erre.

*Council. Tom.  
1. de ord ce.  
leb. concil.*

The generall Councell confesseth of it selfe that it may erre: For the whole Councell prayeth in the end of a generall Councell (in a set forme of prayer that is appointed to bee said after euery Councell) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere: Spare their ignorance, and pardon their error: Ergo*, a generall Councell may erre.

*Lib. 2. ad Bo-  
nif contra  
epist. Pelag.  
cap. 4.*

The Pope of Rome (whom the Papists hold for head of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* prooueth it ers: *Beata memoria Innocentius Papa, sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere paruulos docet: Behold Pope Innocentius of blessed memorie doth teach, that young children cannot bee saued, except they receiue the baptisme of Christ, and also the communion of the bodie and blood of Christ.*

*Part. 1. di-  
stin. 40. cap.  
si Papa.*

But this is taxed for an errour, *Ergo* the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge aboue the head. But what shall I need to stand hereupon, their owne Cannon law (as is euident in the decrees) doth say expressely, that if the Pope be found negligent of his owne and his brethrens saluation, yea though he lead innumerable people by heapes to the diuell of hell, no mortall man may presume to reprove him: because hee himselfe being to iudge all, is to be iudged of none, *nisi deprehendatur a fide deuus; except he be found erring from the faith*: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in in vaine. But the Pope is no other than a man, as also all the members of his Church be, and *humanum est errare; all men are subiect to errour*. Let euery man take heed how he trusteth the Pope  
or



or any man mortall: for it is written Ier. 17. *Maledictus homo qui in homine confidit*: Cursed is that man that putteth his trust in man. And why? Because (as the Prophet David saith, Psal. 116.) *All men are liars in their words, and sinners in their works*. But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrarie to Popish the expresse word of God, who can denie but it is an apparant erring Church?

As when it stablished ignorance to be the mother of deuotion, which Christ calleth the mother of error, saying: *Ye erre, not knowing the Scriptures*, Matth. 22. 29: who can chuse but thinke that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiastical men? Christ biddeth the people, to *search the scriptures*, Ioh. 5. 39. this Antichrist forbiddeth them, saying, it is perilous, it causeth schismes, sects, and heresies; as though they were wiser than Christ. Againe, the Apostle Paul commandeth, *that the word of God should dwell plenteously in the people, whereby they might teach themselves*, Coloss. 3. 16. But the Pope of Rome and his Church alloweth not plentiful knowledge of the word in them, yea ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea condemne it, when to maintaine and continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discouered? Thus the fillie Papists (whom I pitie) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleue (for their part) they know not what) are lamentably seduced. It is good themselves should see and know what they beleue, and that their faith and beleefe be right, least at last they be (through ouer much trust of their teachers) extreame decciued. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which Paul himself taught, Act. 17.

Ignorance  
& strange-  
nesse in the  
Scripture.



For whosoever hee be, yea though it were an Angell from heauen, if he teach matters contrarie to the doctrine of the holy and canonically Scriptures, wee are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus *S. Paul* commandeth, Gal. 1. 8. 9.

Againe, the Church of Rome when it taught and holdeth, that the Scriptures were to be read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? *S. Paul* would haue all things done to edifying in the Church. For saith *S. Paul*: *Is qui supplet locum indocti quomodo dicturus est Amen ad tuam gratiarum actionem, quandoquidem quid dicas nescit?* How shall he that supplieth the place of an vnlearned man say *Amen* to thy thanksgiving, when hee understandeth not what thou saist? 1. Corinth. 14. And in that whole Chapter he vtterly disliketh seruice in an vnknowne tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame, and hath the impudent and shamelesse face of an harlot.

Against

Purgatorie.

They haue all deuised and defend a place of Purgatorie, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not do, nor thinke they haue reason to do, except they haue good currant coyne for the same.

And therefore it may be well and iustly called Purgatorie pick-purse: and it is manifestly apparant hereby, that wealth and great riches of the Clergie was the only marke they aimed at. For it hath no warrant in the Canonically bookes of the Scriptures: yea the Canonically bookes of Scriptures shew the contrarie, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, heauen and hell, saying, that the rich mans soule (which was vnmercifull to *Lazarus*) went after his death to hell, and there was tormented, and that *Lazarus* soule (being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Theefe which was executed



cuted at the passion and suffering of Christ, and beleueed in him, Christ answered, *Hodie eris mecum in paradiso: This day shalt thou bee with mee in paradise*, Luk. 23. 43. Which sheweth that the soules of the faithfull neuer come in Purgatorie fire to be boyled and punished, for all their sinne is forgiuen, and consequently the punishment incident to the same is forgiuen also, and their soules passe from death to life, and into paradise, a place of comfort, delectablenes, and all sweetnes: namely heauen where Christ is. *Verely, verely I say vnto you* (saith Christ) *he that heareth my word, and beleueth him that sent me, hath eternal life, and cometh not into condemnation, but passeth from death to life*, Ioh. 5. 25. What is become then of this Purgatorie? Saint Paul saith, *I conet to be dissolued and to be with Christ*, Phil. 1. 23: shewing thereby, that presently after his dissolution he was to be with Christ in glorie. *For wee know* (saith he) *that when this earthly tabernacle of ours is dissolued, wee shall be a building not made with hands, but eternall in the heauens*, 2. Corinth. 5. 1. S. Iohn in his Reuelation saith, *Blessed are the dead which die in the Lord, from hencefoorth they rest from their labours, and their workes follow them*, Reuel. 14. 13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to be scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, *That the end of their faith is the saluation of their soules*, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life (and no longer, for then they haue the fruition and possession of that which they beleue and hope for) then is it manifest there is no Purgatorie. Ambrose saith: *Qui hic non receperit remissionem peccatorum, illic non erit in caelo: quia remissio peccatorum de bono mortis. vita aeterna est: Hec that here in this life receiveth not remission of sinnes, shall neuer come in the kingdome of heauen, for life eternall is remission of sinnes.* Cyprian saith, *Quando Cyprian consistine excessum fuerit, nullus iam locus poenitentiae, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur:* Ambros. lib. 3. tra Demet. tract. 1.



*hic salutem eternam cultu Dei & fructu prouidetur.* And againe by and by he saith: *In sub ipso licet exitu & vita temporalis occasu pro delictis Deum roges, qui verus & vnus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is: When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here promise is made for eternall saluation by the worship of God and fruites. And therefore saith hee: Doe thou call vpon God, though it be at thy last gaspe, and departure of this thy temporal life, but call vpon that God which is one and true, pardon is giuen thee if thou confesse thy sinnes, and sauing forgiveness if thou beleue: and from death presently thou shalt passe to im-

Hierom. in  
Gal. cap. 6.

August. lib.  
hypog. 5.

Aug. Enchir.  
ad Laurent.  
cap. 67.

Against  
free will.

mortalitie. Hierome saith, that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape euerlasting life. Augustine saith, *Primum fides catholicorum diuina auctoritate regnum esse credit calorum: secundum gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholikes doth (by diuine auctoritie) beleue to bee the kingdome of heauen: the second, hell: a third place we are vtterly ignorant of, neither can we find any such in the holy Scriptures. And the same Augustine writeth in another place: *That they which beleue a purgatorie fire are much deceined, and that through an humane conceit.* How then can the Papists be the true Catholikes, which beleue not the faith of the Catholikes, which Augustine doth affirme?

They also hold that a man since the fall of Adam, hath free will of himselfe and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight. Whereas God saith after that time, *that the imaginations of mens hearts are onely euill every day,* Gen. 6. If they be onely euill, then haue they of themselues no affection to goodnesse acceptable to him. And Christ saith, *No man can come vnto me, except my Father draw him,* Ioh. 6. 44.

If



If he must be drawne before he can come, he hath no pro-  
 cliuitie or willingnes of himselfe to come. And therefore is  
 it that the Prophet saith, *Conuert thou me, and I shall be con-  
 uerted*, Iere. 7: shewing that hee hath no power in himselfe  
 to be conuerted. And S. Paul sheweth, that till God giue  
 grace, *there is none that doth good, no not one*, Rom. 3. 10. &c.  
 For all the philosophicall vertues and good deedes which  
 men doe before they haue faith (which is *the gift of God*) Eph. 4. 8.  
 are sinne, and not acceptable to God, Ioh. 6. 29. For the A-  
 postle witnesseth, *that without faith it is impossible to please  
 God*, Heb. 11. 6. And that *whatsoever is not of faith is sinne*,  
 Rom. 14. 23. Christ himselfe againe saith, that *except men  
 be ingraft into him, they can bring forth no fruite*, Ioh. 15. 1. 2.  
 &c. Paul often teacheth that we must be new men, and cast  
 off the old man, Eph. 4. 22. And againe, hee biddeth to be re-  
 newed in the spirit of our mindes, Eph. 4. 23. And moreouer he  
 saith, that *the naturall man perceiueth not the things that are  
 of God, neither can he: for they are spiritually discerned*, 1. Co-  
 rinth. 2. 14. And againe, that *it is God that worketh the will  
 and the deede*, Phil. 2. 13. And he plainly confesseth of him-  
 selfe, and of all others, that *wee are not able of our selues so  
 much as to thinke a good thought: and that all our sufficiencie  
 is of God*, 2. Cor. 3. 5. Which premisses doe shew that our  
 vnderstanding is blinde, and our will peruerse in any di-  
 uine matter, or acceptable seruice vnto God, till God doe  
 inlighten the one, and draw and moue the other vnto him-  
 selfe. Thus hath God ordered matters, to the end himselfe  
 might haue all the glorie ascribed to him; as good reason  
 he should. For what is a man since his fall in Adam, but an  
 abiect and runaway from God, of himselfe seeking by-  
 paths and crooked out-waies, leading from God, and from  
 his worship: except he bee assisted from aboue? (which is  
 signified by Adams hiding himselfe from the presence of  
 God after his fall.) And therefore Augustine saith well and  
 truly: *Hominem libero arbitrio male vsam, & se & illud per-  
 didisse: That man hauing ill vsed his free will that he had, hath  
 now both lost himselfe and that.* And againe, *Liberum arbi-*  
 August. ad  
 Araß. epist.  
 44. & En-  
 chir. ad



*Laus. cap. 30* *trium captivatum ne quid possit ad iustitiam*: That free Will  
*& lib. 3. c. 7.* is taken captive, that it can doe nothing towards righteousness.  
*& ad Bonif. cap. 8. & 3.* And againe: *Hominis non libera, sed à Deo liberata volun-*  
*& alio. pas-* *tas obsequitur*: Not the free will, but the freed will of man,  
*sim.* (which is set free by God) doth obey and yeeld obeisance. And  
 againe, *Liberum non fore quod Dei gratia non liberauerit*:  
 That the will is bound and not free, till God deliuer it and set it  
 at libertie. Cyprian (which Saint Augustine so often citeth)  
 saith, *De nullo gloriandum, &c.* Man must glorie of nothing,  
 because nothing is ours: therefore euery man annihilating his  
 owne power, must learne wholly to depend vpon God. And Chry-  
 sostome saith, that *Omnis homo non modo naturaliter pecca-*  
*tor, sed totus peccatum est*: Euery man is not onely sinfull na-  
 turally, but is altogether sinne. And therefore S. Paul shew-  
 eth, that till a man be regenerate or borne anew, and vn-  
 till he be renewed in the spirit of his mind, he hath in him  
 nothing else but *concupiscentias erroris*; lusts and affections  
 after error, Ephe. 4. 23. 24. saying likewise, that by nature we  
 are the sonnes of Wrath, Ephes. 2. 3. Which also Christ him-  
 selfe testifieth to Nicodemus, saying: that that which is  
 borne of the flesh is flesh, and that which is borne of the spirit is  
 spirit, and that except a man be borne anew by that spirit, he  
 can neuer so much as see the kingdome of God, Ioh. 3. 3. &c.  
 And therefore S. Paul telleth, that there must be a new crea-  
 ture, whosoeuer will be in Christ Iesus, and a renewing and  
 metamorphosis of the minde (he vseth the very word) be-  
 fore men can finde out the good and acceptable will of  
 God, and what pleaseth him, Rom. 12. 2. I therefore con-  
 clude, that the Papists are farre wide, and know not the mi-  
 serie and thraldome of men, whereinto they are fallen by  
 that great sinne and disobedience of Adam, whilest they  
 stand to defend free Will in naturall men. Indeed it appea-  
 reth to be free and too free vnto euill, but it is so bound  
 and fast tyed from desire of any diuine duties, that God  
 must first draw it out of that scrutide wherein it is, and set  
 it at libertie, and moue it to come before it will shew any  
 readinesse that way. I trust therefore they see that their  
 Church

*Lib. de præ-*  
*dest. sanct.*  
*item ad Ro-*  
*nisa. lib. 4. in*  
*Gen. Hom. 1.*

2. Cor. 5. 17.



Church not onely may erre, but erreth most grossely in many points.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse, which is contrarie to the institution of Christ, *Bibite ex hoc omnes: Drinke ye all of this*, Matth. 26. 27. And as well, and by as good authoritie may they take the bread from the people likewise. And it is contrarie to the expresse doctrine of S. Paul, 1. Cor. 11. 23. 28. (who as himselfe testifieth, deliuered the institution of Christ) for he saith, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eate of this Bread, and drinke of this Cup*. So that hee must drinke as well as he must eate. And that the people should bee partakers, and receiue in both kindes, was obserued many hundred yeeres in the church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should bee excommunicate, which would receiue but in one kind. But Rome that now is, is not Rome that then was, but with her Council of Constance, is not ashamed to goe against all Antiquitie, and all Diuinitie.

Against  
Communion in one  
kinde.

C. compo-  
mus de con-  
secra. diff. 2.

But they hold (which is a marueilous grosse errour also) Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the bodie and blood of Christ: And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my body*, Matth. 26. 26. which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literally also, concerning the Cuppe: for the Text saith, in the 27. and 28. verses, *That he tooke the Cup, &c. and said, This is my blood*. I am sure they will not say, that the cuppe was the blood of Christ (as the words be) but they will graunt a figure in those words: namely, *Continens pro continente*, that by the cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other? namely, *signatum pro signo*, that these words, *This is my bodie*, should be vnderstood thus: *This bread is a signe*

Against  
Transub-  
stantiation.

of



of my bodie (which was broken for you.) If wee looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall lambe, we shall finde the phrased of speech obserued. For Circumcision was called the Lords couenant, when indeed it was not the couenant (as all men doe know) but a signe and seale of the couenant: for the couenant was this to *Abraham: Ero Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seede, &c.* Genes. 17. Rom. 4. 11. So likewise the Paschall Lambe is called the Passe-ouer, when indeede it was but a signe of their passe-ouer, or passing ouer or thorough the red Sea (which was a mightie and most wonderful deliuerance, *Pharaoh* and all his host being in the Sea, when they passed through as on drie land.) Insomuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschal lambe was to the Iewes, did likewise call the bread his bodie, in such sort as the Paschall Lambe was the Passe-ouer: that is to say figuratiuely, that as the Paschal Lambe was called the Passe-ouer, and yet was but a signe and remembrance of their Passe-ouer; so the bread was called his bodie, and yet it was but a signe and remembrance of his bodie.

*Tertul.  
contr. Mar-  
cion. lib. 4.*

*August. in  
Psalm. 8.*

*August. in  
Tom. 6. cont.  
Adamant.*

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Doe this in remembrance of me*, Luk. 22. 19. *Tertullian* likewise doth so expound them: for hee saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei: This is my bodie, that is, a figure of my bodie.* *Augustine* likewise saith: *Christi miranda patientia adhibuit Iudas ad conuiuium in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Iudas to the banquet, whercin he deliuered to his Disciples a figure of his body and blood.* And againe he saith: *Non dubitauit Dominus dicere hoc est corpus meum, cum daret figuram corporis sui: The Lord doubted not to say, this is my bodie, when he gaue but the signe of his bodie.* And this exposition



tion must needs be true: for S. Paul saith plainly and expressly, 1. Cor. 11. 26. 28. *That the Communicant doth eate bread: Ergo*, it remaineth bread after the words of consecration. For if it were transubstantiate into the bodie of Christ, then were there no bread to eate, but the bodie of Christ is the thing that should be eaten. But none doe eate the very bodie of Christ: for if euery Communicant did eate the very bodie of Christ naturally, carnally, and really, (as they grossely suppose) Christ should haue a number of bodies, which is palpably absurd and monstrous: and beside, then euery Communicant should be saued, yea, euen *Iudas* himselfe (which is knowne to be the child of perdition:) for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternall life*, Ioh. 6. 54. Indeede the elect and godly doe eate Christ, and drinke Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies.

Besides, if Christ gaue his bodie to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the crosse on the morrow? Moreouer S. Peter saith, Act. 3. 21. that as touching the bodie of Christ, the heauens must containe him vnto the end of the world. If his bodie be in heauen, and that he hath a true bodie (as all men know he hath) how can it be that he should be both in heauen and in earth, as touching his bodie at one time? For though he haue a glorified bodie, yet hee retaineth the nature and propertie of a true bodie still, which can be but in one place at once. And so saith *Augustine*, saying, *Corpus Domini in quo resurrexit, vno tantum loco esse potest: The body of the Lord wherein he rose againe, can be but in one place onely*. But the Papists to help themselues, are driuen to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereto I answer, that if the bread bee turned into the very bodie of Christ by a miracle, then should it appeare visibly so, for the

August. 2.

Ioh. tract. 3.



the nature of euery miracle is to bee visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: And so if the bread bee turned into the very bodie of Christ, it is visibly his bodie, if you will hold a miracle to be wrought therein. But *Augustine* answereth, there is no miracle in the Sacrament, saying thus: *Honorem tanquam Religiosa poscunt habere, stuporem tanquam mira non poscunt: The Sacraments may haue honour as things religious, but they are not to be admired at as miracles.* *Theodore* also is most expresse against Transubstantiation, for thus he saith: *Neque enim signa mystica post sanctificationem recedunt à natura sua, manent enim in priore substantia, figura & forma, & videri, & tangi possunt sicut prius.* That is, *The mysticall signes after consecration, doe not depart from their nature, for they abide still in their former substance, figure and forme, and may be both seene and felt as before.*

*August.*  
*Tom. 3. de*  
*Trinit. lib. 3.*  
*cap. 10.*  
*Theodor.*  
*dialog. 2.*

*Gelas. contra*  
*Enrich.*

*Gelasius* a Pope himselve, doth say most plainly, that there is no transubstantiation in the Sacrament: his words be these, *Non desinit substantia vel natura panis & vini; & certe Imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur: The substance or nature of bread and wine doth not cease, and verely there is the image and similitude of the bodie and blood of Christ celebrated in the action of the mysteries of the bodie of Christ.* And therefore I conclude, that the Church of Rome which now is, is not the same which it was in former times, but it is become degenerate and reuolted from that former puritie which once was in it: And consequently it is expressely manifest, that that Church both may and doth erre.

*Against the*  
*Popes su-*  
*premacie.*

The Church of Rome doth further hold, that their Pope hath authoritie to depose Kings and Princes. But by what title? It is cleere that in his either so doing, or attempting to doe, hee is both a notable traitour vnto God, whose authoritie he doth claime and arrogate, and vnto Princes to whom



whom hee should be subiect. For, the raising and pulling downe of Princes, God hath reserued to himselfe alone and in his power: *For it is he (not the Pope) that deposeth the mightie from their seates, and exalteth them that are of low degree, Luk. 1. It is he (not the Pope) that putteth downe Kings, and giueth kingdomes to Whomsoever hee will.* And it is hee that testifieth of himselfe, saying: *Per me Reges regnant, & principes dominantur: By me Kings raigne, and Princes beare dominion, Dan. 2. 20. and chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authoritie proper to himselfe: which way can the Pope claime it, without iniurie and treason vnto God? Will hee claime it by reason of his keyes, and in his Apostolicall right? That he cannot doe: For he must remember that the keyes giuen, *were the keyes of the kingdome of heauen, Matth. 16. 19.* And therefore by authoritie of the keyes he cannot meddle with terrestriall kingdomes to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint Paul the Apostle doth say expressely both of himselfe, and of the rest of the Apostles, that how great authoritie soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and striffenecked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men is onely by the sword of the spirit which is the word of God, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from Christ, hee confesseth plainly, 2. Corinth. 10. 4. that the weapons of their warfare, are not *carnall*, but mightie through God, that is, *spirituall*. Which words doe demonstrate, that by their ecclesiasticall ministerie, they haue cleerely no ciuill authoritie committed to them.

And moreouer it is manifest, by the practise of the Apostles and al their precepts (commaunding all Christians to obey their Rulers, their Kings and Princes, yea, though they were persecutors) that the Apostles neuer had any  
such



such authority committed to them, Rom. 13.1.2.3.4. 1.Pet. 2.13. Tit.3.1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Againe, the Bishop of Rome can claime no more authoritie by the power of the keyes, or of binding and loosing, than any other Bishop elsewhere may doe, for the keyes, that is to say, the power of opening and shutting, and of binding and loosing, Ioh.20.22.23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequentlie for any Minister of the Gospell thereby to claime authoritie aboue another is absurd: for they bee all indifferently ioyned in one commission, and therefore haue all equall authoritie: and therefore the Bishop of Rome by vertue of the keyes hath no more authoritie than any other Bishop hath; that is to say, none at all to depose Princes: their dutie is rather to practise obedience themselues to them, and to teach the same obedience to others as the Apostles of Christ did. Yea, Christ himselfe said, *his kingdome was not of this world*, Ioh.18.36. Himselfe likewise refused to be made a King, Ioh.6.15. Himselfe paid tribute vnto *Cesar*, and commanded others to giue the same, and all other duties of subiection and obedience vnto *Cesar*, Matth.22.21. If he were subiect to *Cesar*, it is a shame for the Bishop of Rome to exalt himselfe aboue *Cesar*.

But perchance the Bishop of Rome will challenge this his soueraigne authoritie ouer Princes by donation from *Constantine*, or some other Christian Emperour. Indeede such fables sometimes he is not ashamed to vtter: but let it be the strongest way for him if you will, that some Christian Emperour was so foolish as to giue him his Empire; (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or a successor of the Apostles. For Christ hath expressely forbidden his Apostles, and in them all the Ministers of his Gospell, all such dominion, and ciuill iurisdiction, saying thus vnto them: *The Kings of Nations raigne ouer them, and they that be great amongst them,*  
*bear*



beare rule or dominion: But it shall not be so with you, Matth. 20.25, 26. Mark. 10.42, 43. Luk. 22.25, 26.

Which words be most prohibitory, and shew that they may not raigne like kings of Nations, nor beare rule as great men in those Nations doe: but they must serue in the Church, and be diligent to discharge that great charge in the Church which their Master Christ Iesus hath laid vpon them: And therefore euery way the Pope of Rome hath no title, but is herein an vsurper, and an intruder, and a notorious and odious Traitor both to God and Princes. And besides, all the auncient Churches haue affirmed and acknowledged the supream authoritie of Princes, aboue and ouer all both Priests and people: And therefore saith

*Tertullian, Colimus Imperatorem ut hominem à Deo secundum, & solo Deo minorem: Wee honour the Emperour as the next man to God, and inferiour to God onely. And againe hee saith, that Princes are A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

*Tertullian ad Scapulam.*

*Tertul. in Apologet.*

*Optatus* in like sort saith, *Super Imperatorem non est, nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God only which made the Emperour.* And *Chrysostome* saith, *Paremi vllum super terram non habet: He hath no equall on earth.* And *Gregory Bishop of Rome* himself affirmeth, *That power is giuen to Princes from heauen, not onely ouer souldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God and his anointed Prince, and consequently not onely may erre, but doth erre, and that most detestably and abominably in the highest degree.

*Optatus contr. Pares. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. epist. li. 3. cap. 100 & cap. 103.*

The Bishop of Rome doth further holde, that hee hath authoritie from God to forgie sinnes: and thereupon hee sendeth forth his Charters of pardon, his Bulls and Indulgences, to such as hee meaneth to assoile. The Scribes in the Gospell could say, *None can forgie sinnes but God,*

*Against Indulgences and Pardons.*



Mark.2.7. Iob.14.4. Esay.43.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort hee doth) he must proue himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God that he forgiueth iniquitie and transgressions? ascribing that authoritie onely to God, and to no other.

I need not recite any particular places, the whole booke of God is plentiful here. I doe not denie, but Ministers of the Gospell haue power to binde and to loose sinners: (as Christ himselfe sheweth, Mat.16.) but how, and whom? They can neither iustifie the vnrighteous whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearly loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such who God acquiteth, Rom.8.33.34. it is manifest y all their power of binding & loosening sinners, is limited & bounded within the compasse of Gods word, which they may not passe: for if they do, they go beyond their warrant, & so all that they do will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithfull repentant and godlie persons, whose continual care is to please God & walke in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth affirme as much: and this is all the binding & loosening of sinners which they haue. For in all their pronunciations of pardons, & forgiuenes of sins, they must be sure they speak not in their own names, nor their owne wils and pleasures, but they must do it in the name of God, being first assured that it is his word, will, and pleasure which they utter. But the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by: but pardoneth who he list, and as he list, as if hee were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what he list. Insomuch as Traytors & rebels  
against

How Ministers binde and loose.



against God and their lawfull Princes, he will not only pardon without exception, but hee will abet them in their diuillish deuices, and perswade them forward in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this, that any man for mony may get a pardon for his sins: and then what sin need rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise than a religion of licentiousnes, when for mony a man may haue a licence of dispensation against any sinne whatsoever. These things be such open blots to the Romish religion, as that worthily euery good and godly minde hath it in detestation, and doth iustly condemne it. Yet further will I prooue, that the Church of Rome cannot be the true Church possibly.

I The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessarie to saluation: but their ynwritten traditions must (forsooth) all be receiued with equal and like authoritie, for so hath their Councell of Trent determined. And Pope *Leo* the fourth feareth not to pronounce with a lowd voyce, *That he that receiueth not without difference the Popish Canons as well as the foure Gospels, beleeneth not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the Canonickall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their Romish sea are to be taken as stablished by the diuine voyce. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Wherein they commit two notable sinnes: first accusing the sacred and Canonickall Scriptures that they containe not al matters necessary to saluation: which is directly contrary to the testimony of *S. Iohn*, who saith, *that these things are written that yee may beleene, and that in beleeuing ye may haue life eternall:* & cleane contrary to the testimony

Against Traditions.

Concil.

Trent. 1. de-

cret. 4. sess.

Distinct. 20.

cap. in libel-

lis.

Distinct. 15.

cap. in cano-

nicis.

Distinct. 19.

cap. sic om-

nes.



of Saint Paul, who saith, *That the Scriptures* (giuen by diuine inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God,* 2.Tim. 3. 15. Ergo, the Scriptures or word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea Saint Paul saith expressly to *Timothie, That the Scriptures are able to make him wise vnto saluation,* 2.Tim. 3. 15. And therefore the Church of Rome being cleane contradictorie, doth marueilously erre: and therefore also wee need none of their vnwritten traditions.

August. in  
epist. ad  
Iannar.

And againe, how should we be assured that those traditions which they call Apostolicall, bee Apostolicall, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si qua reticuit Iesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say that it is this or that? And if any say it is this, how will hee prove it?* For all the errors of the Church of Rome, shroude themselves vnder the harbour of traditions. And *Chrysostome* saith flatly, *Whatsoeuer is requisite for our saluation, is contained in the Scriptures.* And againe he saith, *All things be cleere and plaine in the Scriptures, and Whatsoeuer things bee needfull, be manifest there.*

Chrysost. in  
Math. 24.  
hom. 4.  
Chrysost. in  
2. Thes. 2.

Hierome in  
his pro-  
logue of  
the Bible.

And *Hierome* in the prologue of the Bible to *Pauline*, after hee had recited the bookes of the new Testament and the olde, saith thus: *I pray thee (deare brother) among these line, muse vpon these, know nothing else, seeke for none other thing.* And againe, vpon the bookes of the olde and new Testament: *These writings bee holy, these bookes be sound, there is none other to be compared to these, Whatsoeuer is beside these, may in no wise be receiued amongst these holy things.* And againe he saith, *All other things which they seeke out or inuent at their pleasure, without the authoritie and testimonie of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off.* Let vs therefore stand fast to the written word of God, and as for their traditions

Hierome  
vpon Ag-  
ge. 2.

which



which they cannot prooue, but obtrude vnto vs without *Athanas.* testimonie of Scriptures, let vs contemne them. For as *A-* *contragen-* *istles.* *thanasius* saith, *The holy Scriptures inspired from God, are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding of their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is a blasphemy intolerable, and who can indure it? For doth not God say thus, *Yee shall Deut. 4.* *put nothing to the word which I commaund you, neither take ought therefrom,* Deut. 4. And againe he saith, *Whatsoeuer Deut. 12.* *I commaund you, that take heede yee doe onely to the Lord, put nothing thereto, nor take ought therefrom.* And doth not Saint Iohn in his Reuelation, say, *That if any man adde to Reuel. 22.* *this booke, God shall adde vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life.* I conclude therefore that the Church of Rome which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: *for there shee sheweth* her selfe to beare the marke of a strumpet. But when she proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to bee of as good and equall authoritie as the Canonickall and sacred Scriptures themselves, What greater pride could haue beene shewed, or what higher blasphemie? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They holde that the authoritie of the Church is aboue the Scriptures, which sheweth fully the notable pride and spirituall whoredome of their Church.

2 The Church of Rome is idolatrous, and therefore it *Against I-* *images, &c.* is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatrie as the heathen did: I speake for the manner of their worship; for the heathen, howsoeuer they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in



the Image or Idoll, as the Papists likewise doe meane: for they say, they bee not such fooles as to thinke or belecue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke or belecue that their Idols or Images were God, (for they knew they were made of wood or stone, or such like) but (as they tooke it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow down vnto it? God commaundeth, saying: *Thou shalt not make to thy selfe any graven Image*, so that the very making of Images to represent God withall (who is a spirit eternall and inuifible) is Idolatrie. Againe he saith: *Thou shalt not bow down to them, nor worship them, &c.* So that to bowe downe vnto them (though they be supposed to represent God) is Idolatrie, for God must be worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatrie to worship God in any Image, is expresse and manifest by the Children of Israel, when they made the golden Calfe to be a representation of God; for the Text sheweth that it was Idolatrie, for which many of them were plagued and punished, and yet their meaning was to worship the true God in the Calfe: for they were not so simple as to thinke or belecue that that dead Idoll or Image was God; and therefore the Idolatrie of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselves in their wonted distinction of *δουλέα*, and *λατρεία*, affirming that they giue to Images but *Duliam*, that is, *seruice*, and to God *Latriam*, that is, *worship*, shewing thereby that both they worship God and serue Images: But how agreeth the temple of God with Images, saith Paul? or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serue?*

And Paul the Apostle doth likewise perswade expressely: that men should *turne from Idols or Images to serue the*

*living*

Exod. 20.

Exod. 32.

2. Cor. 6. 15,  
16.

Matth. 4. 10

Deut. 9. 13.

&amp; 10. 10.



living God, (where the word *Dulia* is vsed) whereby the Apostle doth shew that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serue the other. God himselfe disliketh Idols and Images vtterly, saying by his Prophet, that they *are so farre from being Lay-mens Bookes* (as the Papists tearme them) that they are no better than teachers of lies. And Saint *Iohn* himselfe commaundeth all Christians to keepe themselues from Idols: besides it is Idolatry to pray vnto any but God: For Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely: When yee pray (saith he) *say thus. Our Father which art in heauen, &c.* Again Saint *Paul* saith, *How shall they call vpon him, on Whom they haue not beleened?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleue on him: but we are to beleue none but God, therefore wee may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatrie, for the Scripture sheweth that God onely is to bee prayed vnto. Besides, they teach that in their Idolatrous *Masse*, or Sacrament of the altar (as they tearme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very bodie and blood of Christ; and that peece of bread which is shewed (for bread it still appeareth to be, for al their magical mumbling) they commaund to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatrie: the Papisticall Chnrch doth the same: *Ergo* it is Idolatrous. I haue proued it before, that it remaineth bread after consecration, & that Christ cannot possibly be there as touching the bodily substance, because in that respect *he is ascended vp into heauen, and there sitteth on the right hand of God his Father, untill he come to iudge the quicks and the dead:* And if they will not beleue diuine testimonies therein; yet the authority of *Cicero* a heathen man might somewhat moue the, for in one

*Abac. 1.*

*1. Iohn 5. 21*

*Matth. 6.*

*Rom. 10. 14*



Cicero. lib. de  
natura.

place he saith: *Quem tam amentem esse putas qui illum quod  
vescatur, Deum credat esse?* That is, *Whom doe you thinke so  
mad, as to beleue that which he eateth to be God.* Inſomuch  
therefore as the Church of Rome doth worſhip bread, as  
if it were God, It is manifeſt they be groſſe Idolaters. And  
conſequently their Church cannot bee the true Church of  
God on earth.

3 The Papiſts doe not deny Chriſt in words, but if we  
examine them by particulars, we ſhall finde that in deede  
they doe: as for example, we know that the right faith be-  
leeueth Chriſt Ieſus to bee both God and man, which the  
Church of Rome in words will ſo affirme: But vrge them  
in this poynt of the Sacrament, and then they bewray  
themſelues, that they beleue not Chriſt to haue a true bo-  
die: for when they are preſſed with this, that the bodie of  
Chriſt cannot be both in heauen and in earth at once, and  
the ſelfe ſame time, becauſe it is againſt the nature of a true  
body ſo to be: then they become *Vbiquitaries*, and ſay, that  
becauſe the Godhead of Chriſt is euery where, therefore  
his humanitie is euery where. But this is no good conſe-  
quent, for the Godhead and humanitie are of ſeueral n-  
tures. And if his bodie and fleſh were euery where as his  
Godhead is: how is that true which the Angell ſpake, ſay-  
ing, *Surrexit, non eſt hic: He is riſen, he is not here?* For theſe  
words ſhew that his body and fleſh is not euery where. A-  
gaine, if he were euery where in reſpect of his humanitie,  
how is it true that he aſcended into heauen? For that word,  
aſcenſion, doth ſhew that his bodilie preſence did remoue  
from one place to another, and then was it not in that  
place from whence it did remoue.

Matth. 28. 6

Laſtly, it is the propertie of a diuine nature to bee euery  
where: and therefore whileſt they defend this vbiquitie of  
*the fleſh of Chriſt*, it is as much as if they ſhould ſay, that  
*the fleſh of Chriſt* is turned into God (which is a groſſe  
Hereſie.) And thus it appeareth, that the Papiſts doe with  
the Eutychians, denie that Chriſt hath a true bodie when  
they holde that (contrarie to the nature of a true bodie)

it



it may be in diuers places at once; yea, euery where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with vs that it consisteth in these three points, namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deedes and veritie they do not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, wee ought to bee content with his voyce, and search no further than hee hath reuealed in his Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering up of himselfe once for a full perfect and sufficient sacrifice: And his intercession with his Father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will proue. First, concerning the sacrifice and oblation of Christ, there is no doubt but being once done vpon the crosse, it was a most full, perfect and satisfactorie sacrifice to deliuer both *a culpa & poena*: from the guiltinesse and the punishment incident to that guiltinesse: for otherwise how should Christ be Iesus, that is a Sauour, if he did not deliuer vs from the punishment, as well as from the sinne? But the Papists hold that Christ hath obtained by his passion, remission for our sinnes going before Baptisme: but sinnes committed after Baptisme, that his passion hath taken away onely the guiltinesse, but that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to be redeemed by our own satisfactions; and so they make the punishment due to sin (which is indeede eternall in hell) to be but temporarie in Purgatorie vpon satisfactions (as they haue deuised.) But

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1. Ioh. 1. 6.

Esay. 53.

Eccle. 12.

Luk. 16.

Heb. 5. and

6. 7. &amp; c. &amp; 9

Matth. 3. 17

Matth. 17. 8

Rom 8. 34.

Heb. 7. 25.

what can a man giue for the ranfome of his soule? And it appeareth before, euen by the report of *Augustine*, that the Catholike faith beleeueth no Purgatorie, such as they haue inuented. For as *S. Iohn* saith, *The blood of Christ is that which purgeth vs from all sinne*, and that his most pretious blood is the onely Purgatorie wee hold, and doth deliuer his people from the punishment due to sinnes, as well as from sinnes: for our punishment was laid vpon him, and with his stripes are wee healed, as the Prophet *Esay* speaketh. Againe, the Papists doe say they offer vp Christ in their Masse, which Masse they say is propitiatorie, both for the liuing and the dead. First for the dead it cannot be propitiatorie nor doe good vnto: for as the tree falleth, so it lieth: and as a man is found to die, so hee goeth either to heauen or to hell. A third place which the Papists call Purgatorie there is not. And if any be in heauen their Masses can doe them no good: for they enioy all good alreadie. And if any be in hell, we know that *ex inferno nulla redemptio: from hell there is no redemption*. And therefore for the dead it cannot bee propitiatorie, nor any thing else auaileable: and for the liuing it cannot be propitiatorie. Yea it is blasphemous and derogatorie to the passion of Christ once for all: for in as much as he is a Priest for euer, after the order of *Melchisedech*, hee is to die but once, which he did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other helpe (as of Masse or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cried with a voice from heauen, saying, *This is my beloued Sonne in Whom I am well pleased*.

5 As touching the other part of his Priesthood: namely, his intercession with his Father, whereby he maketh request vnto God for vs, although the Papists ascribe them chiefly vnto Christ, yet what do they else but cleane robbe him of it, when they asfociate others with him? As namely the

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the Virgin Mary, they call her the *Queene of heauen*; the *gate of Paradise*; their *life and sweetnes*; the *Treasurer of Grace*; the *refuge of sinners*; and the *Mediatrix of men*. I pray what doe they now leaue to Christ? Yea when they say thus to her:

*O felix puerpera*  
*nostra pians scelera,*  
*iure matris impera*  
*Redemptori: that is,*

*O happie mother*  
*satisfying for our finnes,*  
*by thy motherly authoritie*  
*command the Redeemer.*

What greater blasphemie to Christ could they haue vttered? It is cleere that S. Paul saith, *There is but one God, and one Mediatour betweene God and men, the Man Christ Iesus*, 1. Tim. 2. 5. But the Papists bee not content with him, but will haue many Mediatours. Saint Paul saith moreouer, that *by him we haue boldnes and accesse vnto God*, Eph. 3. 12. And therefore what foolish feare is it of the Papists to appoint to themselves other Mediatours? Sith therefore the Church of Rome doth not repute the once oblation of Iesus Christ, and his intercession to bee perfect, but accuse them of imperfection (as appeareth by their doctrines) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name than in his, and promifeth that whatsoeuer shall be asked in his name, it shall be done, Ioh. 14. 13. 14. Chrysostome, speaking of the woman of Canaan, who though shee were a sinner was bold to come vnto Christ, saith thus: *En prudentiam huius mulieris; Chrysost. hom. non precatur Iacobum, non supplicat Iohannem, non adit ad mil. 12. de Petrum, nec Apostolorum catum respicit, aut vllum eorum Cananea. requirit, sed pro his omnibus pœnitentiam sibi comitem adiungit & ad ipsum fontem progreditur: Behold the wisdom of this woman: she doth not pray Iames, she doth not beseech Iohn, shee goeth not to Peter, shee looketh not to the companie of the Apostles, neither doth request any of them; but for all this shee taketh repentance for her companion, and goeth to the very fountaine it selfe. And againe he saith, that to haue accesse vnto God, Nihil opus est atriensi seruo vel intercessore, sed dic miserere mei Deus, is enim te audit quocunq;* Eadem Hom.



Ambr.in  
Rom. 1.

*quocumq; sis loco, & undecumque inuocetur: We haue no neede of any Courtly attendant or intercessor, but say, Haue mercie vpon me O God, for he heareth thee in what place soeuer thou art, and from what place soeuer thou callest vpon him. Ambrose likewise answereth the carnall reason of the Papists: Solent (saith hee) misera uti excusatione dicentes, per istos posse ire ad Deum sicut per Comites itur ad Reges. Ideo ad regem per tribunos & comites itur, quia homo utique est rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente deuota. Vbicumque enim talis locutus fuerit, respondebit illi. That is, They are wont to vse a pitifull excuse, saying, By these (Saints) they may haue accessse vnto God, as by Earles there is accessse to Kings. Therefore is it that by Officers and Earles accessse is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no neede of a spokesman, but of a deuout minde: for wheresoeuer such a one speaketh to him, hee will answere him. The Church of Rome therefore which accounteth not of the sufficiencie and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly be the true Church.*

Jam. 4. 12.

6 The Papists in words will not denie but Christ is a King, which hath all power in heauen and in earth. But indeede it appeareth they doe exile and banish him out of his kingdome, or at least leaue him but a small portion, or rather none at all: for in respect that he is a spirituall King and the King of his Church, he is also (as Saint James speaketh) the onely law-giuer thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea they will haue these take place, though they vtterly displace the word of God, for the maintenance of them. Secondly, Christ only is to raigne in the consciences of men, & yet the Pope claimeth power to binde mens consciences by his lawes, statutes, and decrees. Thirdly, he claimeth most traiterously to be the head of the whole vniuersall



vniuersall Church, which title by way of prerogatiue is giuen and attributed onely to Iesus Christ (to whom it onely appertaineth.) But before I proceede any further herein, I demaund of the Pope and Papists: when and by what right he their proud Pope taketh vpon him this title to be head of the Church or vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as hee list, and to doe what he list.) First to claime it as successor to *Peter*, is impossible, for that *Peter* the Apostle neuer had any such title, preheminance, or authoritie ouer the rest of the Apostles. Eph. 1. 22.

It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ the sonne of the liuing God) *Thou art Peter, and vpon this rocke will I build my Church.* These words hitherto giue no superioritie to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram*: not vpon the person of *Peter*, but vpon the rocke: and vpon what rocke? namely vpon that Christ Iesus whom *Peter* confesseth to be the sonne of the liuing God. For that confession of *Peter* concerning Iesus to bee that Christ the sonne of the liuing God, is the rocke whereupon the Church is builded: for (as Saint *Paul* expoundeth and affirmeth) *Other foundations can no man lay, but that which is laid alreadie, namely Iesus Christ.* Mat. 16. 18.  
And in another place hee saith expresselie: *that that rocke was Christ.* 1. Cor. 3. 11.  
And Christ himselfe affirmeth likewise, *that he that heareth his words and doth them, is likened to one that buildeth his house vpon a rocke,* 1. Cor. 10. 4.  
*shewing thereby that he, and his words, and Doctrine be the rocke, against which the gates of hell shall neuer preuaile.* Mat. 7. 24.  
Agreeable whereunto speaketh Saint *Paul* againe, when he saith that the Church is builded vpon the foundation of the Prophets and Apostles, Eph. 2. 20.  
*Christ Iesus himselfe being the head stone in the corner.*  
Where then shall we finde that *Peter* was made Prince of the Apostles to rule ouer all the rest, as the Pope now doth? The Papists answer that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding Mat. 16. 19.  
ding



Ioh. 20. 22.  
23.

ding and loosing, hee thereby made *Peter* the prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authoritie more to *Peter* than to the rest; that at this time the keyes were not giuen to him nor to the rest, onely there was a promise that they should be giuen: for the words be not in the present tense, *Do tibi, I giue vnto thee*: but in the future tense, *Dabo tibi, I will giue vnto thee*: which promise of Christ was afterward truly performed; and when it was performed, the keyes, that is the power of binding and loosing sinners, was giuen not onely to *Peter*, but to *Peter* and all the rest together, as *S. Iohn* in his Gospell cleerely declareth and auoucheth. Now because *Peter* was the man that gaue answer for himselfe and the rest, therefore our Sauour Christ spoke personally vnto *Peter*; and so both *Cyprian* and *Augustine* doe expound and declare it. Otherwise neither in the promise of the keyes, nor yet in the receit of the same did *Peter* receiue any more authoritie or superioritie than the rest of the Apostles did. I grant hee was called *Primus*, because he was of the first that was called to the Apostleship, or because hee was the first of all the Apostles that confessed Christ to be the *Messias* and Sonne of the liuing God, or because hee was readiest alwaies to speake and answer. But all this doth not prooue that hee had authoritie ouer the rest, or a larger Commission than the rest. Yea the words of their Commission doe shew the contrarie, namely, that they had all equall authoritie, for it was thus made vnto them all indifferently, and without putting a difference, namely, *Goe ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holie Ghost, teaching them to obserue all things whatsoever I haue commanded you*, Matth. 28. 19. 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue equall with the rest, and their fellow but not their Lord. Where was *Peters* superioritie, when *Paul* reprobued him to his face? Galath. 2. 11. when being accused, he pleadeth no priuiledge, but for the cleering of himselfe



selfe, and satisfaction of others, he answereth to that accusation? Where was *Peters* authoritie ouer the rest, when the rest sent him and *Iohn* into Samaria? Acts the eleventh chapter, the third and fourth verses: and also in Acts the eighth chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that he had no principallitie ouer them. Where was his preheminance or authoritie, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *James* ruled the action, and according to his sentence was the Decree made, Act. 15. 13. &c. Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might beare rule ouer their people, and that great men under those kings might likewise exercise authoritie ouer other, but so might not they doe one ouer another*, Luk. 22. 25. 26. &c. But the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant, as it is declared in Matth. 20. 25. 26. and in Mark. 10. 42. 43.

If the greatest must be as the least, what authoritie hath he aboue the least? For then hath the least as great authoritie as the greatest: that is, they haue all equall authoritie. I marueile therefore what the Pope and Papists meane, contrarie to the tenour of the Commission of Christ, contrary to the practise of *Peter* himselfe, and contrary to this decree made by Christ of their equalitie, to say notwithstanding that *Peter* was Prince of the Apostles, and had authoritie ouer them all, when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authoritie ouer the rest, more than the rest had ouer him, and consequently the Pope of Rome can neuer claime that as successour to *Peter*, which was neuer in *Peter* his supposed predecessour.

The Papists perceiuing that the scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquitie, or shew of antiquitie at the least) haue deuised some counterfeited and forged



Hieron. ad  
Enagrium.

Vide Greg.  
lib. 4. epist.  
32. 34. 36.  
38. 39. &  
lib. 6. epist.  
20. 28. 29.  
30.

ged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discovered by other writes (if they bee well marked.) In *Cyprians* time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voyce which he cried in the Councell of Carthage. It was likewise decreed in the Africane Councell, that none should be called Priest of Priests, or Archpriest, or any such like. The Councell of Nice did decree that the Bishop of Rome should keepe himselfe within the compassse of his prouince, and not exceede his bounds, as likewise the Bishop of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councels did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew that at those times the Bishop of Rome had no greater iurisdiction than within his owne Prouince, and that he could not meddle within the Prouinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Engubium, or any other the least Sea, is equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignitie, and increase the pride of the Romish Sea: And euen at that very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse than Antichrist whosoever did take vnto him that title. First therefore it is manifest, that vntill the time of *Gregorie* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third was the first Bishop of Rome that got this title which was about 600. yeeres after Christ. And besides how will the Bishop of Rome that now is, auoide himselfe



to be Antichrist, sith by the expresse determination of *Gregorie* Bishop of Rome his predeceffour, he is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, vsurping the prerogatiue title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise than a Ministeriall head, and to be Christs Vicar on earth. But why will hee bee so arrogant as to challenge this title without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Againe, the Church of Christ on earth, being as a chaste Spouse to her Husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, than that her husband to whom shee hath plighted her troth. Lastly, there can be no successour but when the predeceffour is gone and absent: but Christ is alwaies present with his Church, according to his owne words: *Behold I am with you to the end of the world*, Mat. 28. 20. And therefore hee can haue neither successour nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide and gouernesse of the Church in his roome, Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for al these causes the Church of Rome cannot possibly be the true Church.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but saith that mens workes bee meritorious, and to them partly is iustification to be ascribed, and so they make mens imperfect workes to bee causes of saluation, which is a grosse error euen in the foundation or fundamentall point. Saint *Paul* saith, *That all are iustified freely by his grace*, Rom. 3. 24. If they be iustified *gratis, freely*, (as he affirmeth) then are they iustified without any desert of theirs. And Saint *Paul* setteth downe

Against iustification by workes.



the Axiome in the conclusion, *We hold that a man is iustified by faith without the werkes of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeede they are the effects thereof. And therefore it appeareth to be a true position, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was imputed to him for righteousness*, as *Paul* speaketh Rom. 4. 8. And he sheweth that *Abraham* was not iustified by workes before God: for if *Abraham were iustified by workes*, then should he haue wherein to glorie, but not before God: and because hee had not wherein to glorie before God, therefore he was not iustified in the sight of God. I grant that *Saint James* in his second chapter doth say, that *Abraham was iustified by his workes*, when hee offered vp his sonne *Isaac* at Gods commandement. And likewise that hee saith, that *a man is iustified by workes*, and not by faith onely. But before whom is he iustified by workes? Not before God, but before men, that is to say, his workes doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of *S. James*, may appeare by that his saying, where hee saith, *Shew vnto me thy faith by thy workes: thou saist thou hast faith, that is not enough, thy words doe not proue it, thy workes will, therefore* (saith he) *shew me thy faith by thy workes*. This word (*Shew mee*) doth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely he is iustified in his sight: And it is men which respect the workes, whereby indeede they testifie vnto the world their faith to bee good before God. For (as *Saint James* saith truly) *faith without workes is but a dead faith*, and not good, nor sound, nor auailable. But faith and workes must goe together: and indeede where a true faith is, there good workes will shew themselves as the fruites thereof. And thus *Paul* and  
*James*



*Iames* are to be reconciled; which thing *Thomas Aquinas* a schooleman of the Papists doth himselfe plainly testifie, saying, that Christ Iesus doth iustifie *effectiue*, effectually: Faith doth iustifie *apprehensiue*, by taking hold of Christ: and good workes doe iustifie *declaratiue*, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoever a true faith cannot bee without workes, as fire cannot bee without light and heate, yet our iustification before God is to be imputed to our faith, not to our workes: as warmth is to be imputed to the heate of the fire, not to the light of the fire. For so saith *S. Paul* expressly, *That God imputeth righteousness without workes*, Rom. 4. 6. And againe, *That it is by grace, not of workes*, Rom. 11. 6. And againe, *Not of workes*, Rom. 9. 11. Againe, *S. Paul* telleth the Saints at Ephesus, that *God hath ordained men to walke in good workes*, yet he saith that they may not trust to be saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, and not by their workes*, Eph. 2. 8 9. 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saued not by workes, but by his predestination and grace*, 2. Tim. 1. 9. And againe, *God is our Sauiour, not for any workes which wee haue done, but according to his owne mercie he hath saued vs*, Tit. 3. 5. And diuers other like places be. Wherefore *S. Hilary* hath these very words (which we hold) *Sola fides iustificat: Faith only doth iustifie*. And *Ambrose* among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not iustified before God, but by faith*: Which is as much, as *Faith onely doth iustifie before God*. Saint *Basil* doth say, that *this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe true righteousness, and that hee is iustified by faith onely*. And *Gregory Nazianzen* saith, that *to beleue onely, is righteousness*. And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marueilous errour. It

*Hilar. in  
Mat. cap. 8.  
Ambr. in  
Rom. 3.*



is true which is written, that *euery man shall be rewarded according to his workes*: because the faith of men is esteemed and estimated by their works, as the tree is knowne by the fruite: But there is no text of Scripture to shew, that any man is saued *propter merita*, for his workes or merits, but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commaundeth) *We are unprofitable seruants*, Luk. 17. 10. And therefore the Papists which teach workes meritorious, yea works of supererogation auailable to saluation, aswell for others as for themselves, hold not the right faith, and consequently are not the true Church.

The Pope  
Antichrist.

8 But if I should shew al the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse onely with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is presignified in the Reuelation of *S. Iohn*: *Ergo*, it is impossible that the Church of Rome should bee the true Church: for the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would faine bee so accounted, as many an harlot desireth to be reputed an honest woman.

1 One mark of that Antichrist, *Paul* sheweth to be this, 2. Theff. 2. 8. *that he should exalt himselfe aboue euery one that is called God*: he doth not say aboue God, but aboue euery one that is called God, Ioh. 10. 34. Now those whom the Scriptures calleth Gods wee know to be such as be the Iudges and Magistrates of the earth, Psal. 81. 6. who for that they be in the place of God & his Lieutenants, are vouchsafed (in Scripture) this high and honourable title as to be Gods. That the Pope of Rome is such a one as doth exalt himselfe aboue any such God of the earth, namely aboue all Princes and Magistrates, is a thing so well knowne as I neede not to prooue it: himselfe by his wicked practises, and his Iesuits, Seminaries, and Priests doe in their bookes manifest the same vnto the world.



2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Theff. 2. 4. *that he should sit in the Temple of God as God, shewing himselfe to be God.* And I pray what doth the Pope els but sit in the Temple of God as God: when claiming the Apostolike Sea, he taketh vpon him to be the head of the Church and to rule it as he list: to erect Princes, and to depose them againe from their thrones: *that he cannot erre: that he can forgive sinnes:* matters that belong peculiarly to God, and to no other? What doth he else but by these demonstrations shew himself to be God, insomuch as hee arrogateth to himselfe most proudly the authoritie of God himselfe? which things the sixt booke of the *Decretals, the Clemantines, and the Extrauagants* doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetrie, the beginning whereof is: *Papa stupor mundi: The Pope is the Wonder of the World: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter mixt of both.* But these Popes were bold to take vnto themselues the very name of God, and to accept it giuen of others, according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignitie papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie hee should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him.

*Oraclo vocis mundi moderaris habenis,*

*Et merito in terris, crederis esse Deus.*

By Oracle of thine owne voyce the world thou gouer-  
nest all:

And worthily a God on earth men thinke, and doe thee  
call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him such more than Luciferian pride (howsoeuer to deceiue the world with words, he cal-



leth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe and his worship: for he taketh vpon him to be aboue the scriptures, and to dispense with them at his pleasure, and to allow matters contrarie vnto them: which God himselfe (whose will is immutable and reuealed therein) will not doe: for he and his word will not be contrary. Again, hereby it is manifest that hee exalteth himselfe aboue God, in as much as there is lesse daunger and punishment, for any that breaketh any of Gods lawes, than for one that breaketh any the least constitution of the Pope. Moreouer, he claimeth authoritie in three places: Heauen, Earth, and Purgatorie, and that is the reason hee weareth a triple Crowne: so that by this account and claime, he hath more and larger extended authoritie than God himselfe: for such a third place as Purgatorie is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes and false miracles, and wonders, 2. Thess. 2. 9. (*whereby, if it were possible, he would deceiue the very elect.*) And that this is verified in the Pope and Popish Church, as all men know that haue been acquainted with their knaueries, deceits, and fraudes, so let their *Aurea Legenda* and booke of *Trophes* testifie to the whole world.

4 S. Paul 2. Thess. 2. 8. sheweth by his name, that he that he speaketh of should bee *νόμος*, that is, a lawlesse person, or one subiect to no law, which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane, for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glose vpon the Decretals doth testifie, saying thus of the Pope, *Legi non subiacet ulli*: that is, *He is not subiect to any law*. What is this else but to bee *νόμος*, a lawlesse person, euen the very same whom S. Paul speaketh of?

5 Saint John in his Reuelations doth portray Antichrist and his seate by the name of *the great whore, with whom*



whom haue committed fornication the kings of the Earth, and the Inhabitants of the Earth haue bin drunke with the wine of hir fornication. This woman is that great Citie which hath dominion ouer the kinges of the earth at the time of this Reuelation, as Saint Iohn expressely affirmeth, Reuela. 17. 18. It is well knowne that there was then no other Citie which raigned ouer the kings of the earth but only Rome: And therefore Rome only is and must needs be the Sea of Antichrist, for no other can be by this euident and plaine description of Saint Iohn, for Rome was the onely Citie of the world, that raigned ouer the kings of the earth, the head whereof was then the Emperour, but now the Pope: for the condition of the first beast (namely of the Romane Empire ciuill) is altered and chaunged into an *Ecclesiasticall* and Romane Empire.

6 Saint Iohn in his Reu. 13. 11. saw a beast rising out of the Earth which had two Hornes like the Lambe, but he spake like the Dragon: and then all that is spoken of this beast doth fitly and onely agree to that man of Rome the Pope, who though in shew he were the Lambe; for what is more milde or humble than to call himselfe, the seruant of the seruants of God? Yet indeed he plaieth the part of the Dragon or Diuell, hauing learned this cunning of Sathan, who though he be neuer so bad a spirit; yet will transforme himselfe into an Angell of light to deceiue soules, 2. Cor. 11. 14. as the Apostle sheweth. But *here is wisdom* saith Iohn in that Reuelation: *Let him that hath any wit count the number of the beast, for it is the number of a man, and his number is 666.* Now because the number of this wicked beast containeth fixe hundred sixtie and fixe, *Irenaeus* thinketh that this Antichristian beast should be *lalein*, that is a man of Italie, for the number of the beast is set downe in great letters, and this Greeke word (*Latinos*) doth make vp the iust number of 666. which is the number of the beasts name. If any doe think, that though this Reuelation were written in Greeke, as being the more knowne and common language, yet that it was vttered to Saint Iohn in Hebrew, because the Hebrew

tongue



tongue is the Holy tongue: and that *John* himselfe was an Hebrew or Iew by nation, and that likewise diuers Hebrew words are found in the Reuelation: (Whose opinion is not vnlikely but very probable;) then let him seeke out an Hebrew word which containeth that iust number, and herein he needeth not to search far or to study much vpon the matter, for the Hebrew word רומנוס (that is *Romanus*, a man of Rome, in English) doth in those Hebrew letters containe the iust number of 666, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greeke letters, or by Hebrew letters, it is perfectly agreeing to that *man of Rome* the Pope: all the marks agreeing to Antichrist (whatsoever they be) are found fully and onely accomplished in the Pope, and therefore there is no doubt but he is that notable Antichrist, of whom *Paul* and *S. John* in his Reuelation do testifie; and consequently the Church of Rome being not the true Church of Christ, but contrarywise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of al Christians, as they tender their saluation in Iesus Christ, to whom only they haue betrothed themselues, and to whom they must remaine constant for euermore; which God grant vs all to doe. Amen.

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CHAP. VI.

*Against Schisme and Schismaticall Synagogues.*



Any there be who of a godly, and zealous mind, do in good sort seeke for Reformation and for that Church gouernment, which Christ himself hath instituted in his church, whom I neither dare, nor do reprove: others there be, that seeke Reformation amisse, with venemous and slanderous tongues, railing, and reuiling against those which withstand it; which things doe neither grace themselues, nor yet the cause which they would preferre: othersome there



there be, who to make the cause of reformation odious, do say that it abolisheth hir Maiesties supreme gouernment and authoritie in causes Ecclesiasticall: I would wish all men to speake the trueth, and to seeke the preferment of Gods truth in a dutifull, peaceable, and charitable sort; let the cause bee made no worse than it is, for my part I desire no more than euery Christian ought, namely that the truth of God should carrie the preheminence, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words and in their writings, one towards another: for so would this controuersie sooner come to an end, and the more speedily be decided. Others there bee who for that in so long time they cannot see their desired discipline and Church gouernment to be establisshed, runne from our Church, and make a schisme and separation from vs, erecting Discipline by their own authority, condemning our Church to bee no Church, that they may make their detestable Schisme the more allowable: these are the *Brownists* and *Barrowists*, who will not stay the chiefe Magistrates pleasure for the establisshing thereof, nor yet allow vnto vs any Church in England, but themselues. But they (for against them I deale) and you must vnderstand that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Disciplines in it. For we reade in Act. 2. ver. 41. 42. 43. 47. of an assembly of people at Ierusalem, that receiued the word of God and beleeued, and which are expresly called a Church, (and who can or dare deny them to be the true Church of God, sith the Holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may be, though as yet it haue not these; for this desired discipline is not an essential part of the Church, for it doth resemble the wall of a City, or an hedg or ditch about a vineyard, and it is a City though the wall be wanting,



ting, and it is a vineyard though the hedg or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as wee haue the preaching of Gods holy word, and the right administration of the Sacraments (which bee the essentiall markes of the true Church) None ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in Doctrine and Discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church, will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and borne into the world not according to the right course or order of nature, but otherwise (as by ripping of his Mothers belly) is no man, for the one cometh as vnorderly into the world as the other doth into the Church, I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: Neither doth any other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, Will any man therefore say he is no man? They say we do not onely want the right Discipline, but we haue also put a wrong Discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make a Nullity of our Church, so long as it holdeth Christ Iesus, the life and soule of his Church, and is ready to reforme hir errour, whensoever by good prooffe it shall bee manifested vnto hir. In the meane time their argument is nothing worth, for if a man loose a leg or arme, yet none will deny him to be a man, for al this blemish or defect; yea though he put a wodden legge in steede of his legge which he wanteth, yet he remaineth a man still, because his principall parts remaine. So though wee want that Discipline, yet wee haue the principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect Church

Note.

Note.

A Simile.



Church let the *Brownists*, and *Barrowists* consider from whence they are fallen, for if the Church of Christ bee the body of Christ, as *S. Paul* affirmeth: what doe they els but by their schisme and separation rent themselves from the body of Christ? and then let them remember whose members they be vntill they be reunited. Let them no longer, for shame, charge our Church with Idolatry, except they were better able to proue it, which neither they nor all the world shall doe. To say (as they say) that a set forme of prayer vsed in the Church and exhibited vnto God, the prayer being framed according to the rule of Gods word, is Idolary; is detestable. For by as good reason they may condemne all prayer made vnto God by the Preacher or Pastor of the Congregation, which they will not doe: And besides, all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and Congregations.

They say that wee obserue Saints daies, and dedicate Churches vnto them, but they should shew that wee doe these things in Honour of the Saints, else haue they no reason to charge our Church with Idolatry (as wickedly they doe:) for the statute it selfe doth expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the Holy exercises vsed vpon them in the publike assemblies. Againe: True it is, that diuers Churches amongst vs are called by the name of those Saintes they are dedicated vnto: But to say therefore we do Dedicate Churches vnto them, is very ridiculous. For when we call *S. Peters* Church, or *S. Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and *S. Luke* in Act. 17. calleth it *Mars* streete, wil any man therefore be so foolish, or so fond, as to say therfore he committeth Idolatrie, or that therefore he Dedicated that place to that heathen God of battaile? None I thinke will be so wicked or absurd.

Moreouer it is true that wee obserue Fasting daies: But therein we obserue no Romish fasts, nor place therein the  
worship



worship of God, nor the Remission of our Sinnes, nor the merits of Eternall life (as the Papistes doe.) But the Politike lawes of this land which appoint that men shall not cate flesh vpon certaine daies, do it in respect of the Commonwealth, as to maintaine Nauigation so much the better, and for the spare of the breed of young cattell, appointing moreouer a penaltie for such as shall take the dayes to be obserued as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed, for how imperfect a Church soeuer it be (whose imperfections God cure in his good time) yet shall they neuer be able to shew otherwise but that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make a separation; God forgive vs al, and reconcile vs vnto him. Amen.

**FINIS.**



